



The
apologye
of Syr Thomas
More knyght.



2

Syr Thomas More
knyght to the cry
sten reders.

The fyrst chapyter.



So well
stād I not
(I thanke
god) good
reader in
myne owne
conceyte, &
thereby so
myche in myne owne lyghte,
but that I can somwhat with
egall iudgement and an euyne
ye, byholde and cōsyder both
my selfe and myne owne. Noz
I vse not to folowe the condy
cion of I slopes ape, y thought
her own babes so beutiuouse,
& so farre passyng in all good
ly feature and fauour/noz the
A ii. crow

crow that accompted her own
byrdes the fayrest of all the
fowles that flew. But like as
some (I se well) there are ,
that can somwhat lesse thē I,
that yet for all that put oute
theyr workes in wytyng :
so am I not so blynde vppon
the tother syde, but that I be-
ry well perceyue , very many
so farre in wyt and erudicyon
aboue me, that in such mater
as I haue any thyng wyten,
yf other men, as many wolde
haue take yt in hand as could
haue done yt better, yt myght
myche better haue becomē me
to let the mater alone, then by
wytyng to psume any thing
to medle therwyth.

And therfore good reader,
syth I so well know so many
men

me so farre excell & passe me,
 in all such thynges as are re-
 quyzed in hym that myght ad-
 uenture to put his woꝝkes a-
 brode, to stand and abyde the
 iudgemēt of all other men: I
 was neuer so farre ouersene,
 as eyther to loke oꝝ hope that
 such fautes as in my wꝛityng
 sholde by myne ouersyght es-
 cape me, coulde by the yien of
 all other men passe forth vn-
 spꝛyed / but shortely sholde be
 both by good and well lerned
 perceyued / and among so ma-
 ny badde bꝛetherne as I wꝛyt
 well wold be wꝛoth wyth thē,
 shold be both sought out and
 syfted to the vttermost flake
 of byanne, and largely therup-
 pon controlled and repꝛoued.

But yet agaynste all thys

I iii. feare

feare this one thyng recom-
forted me, that syth I was
of one poynte very faste and
sure, that such thynges as I
wryte are consonant vnto
the comen catholyque fayth &
Determinacyons of Chyestes
catholyque chyrch, & are clere
confutations of false blasphe-
mouse heresyes by Tyndale
and Barons put forth vnto
the cōtrarye / any great faute
and intollerable sholde they
none finde, of such maner sort
and kynde as y readers shold
in theyr soules peryshe and be
destroyed by / of whyche poy-
sened fautes myne aduersa-
ries booke be full.

Now then as for other fau-
tes of lesse weyght and tolera-
ble / I nothyng doubted nor
do,

do, but that euery good chry-
 sten reader wyl be so reasona-
 ble and indyfferent, as to par-
 don in me the thyng that hap-
 peth in all other mē/ and that
 no suche man wyl ouer me
 be so soze an audytour, & ouer
 my bokes suche a soze control-
 ler, as to charge me with any
 great losse, by gatherynge to-
 gether, of many such thynges
 as are wyth very fewe men
 aughte regarded/ and to loke
 for suche exacte cyrcumspetty-
 on and sure syght to be by me
 bled in my wrytynge, as ex-
 cept the prophetis of god, and
 Cryste and his apostles, hath
 neuer I wene be founden in
 any mannes elles byfoze/ that
 is to wit to be perfyte in euery
 poynte clene from all maner
 of fautes

of fautes / but hath alway ben
holden for a thyng excusable,
though the reader in a longe
woꝝke perceyue that the wy-
ter haue as Horace sayth of
Homere, here and there some
tyme fallen in a litle slomber/
in whych places as the rea-
der seeth that the wyter slept,
so vseth he of courtely yf he
can not slepe, yet for cōpany
at the leste wyse to nappe and
wynke with him, and leue his
dreme vnchekked. whych
kynde of courtely yf I holde
shew how often I haue vled
wyth Tyndale and Barons
both, wynkyng at theyꝝ tole-
rable fautes, and suche as I
rather thought neglygently
escaped them of ouerspyght or
foly, then dyllygently deuysed
of wylly

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of wply falsed or malyce: yf
I wolde adde all those fautes
to theyr other; then sholde I
double in lēgth all my bokes,
in whych the bretherne fynd
for the speciall faute, that they
be to longe all redy.

But all be it that whan I
wrote I was (as I haue tolde
you) bolded and encozaged by
the comon custume of all in-
dyfferēt readers, which wold
I wyll well perdo and holde
excused suche tolerable ouer-
syght in my wytyng, as men
may fynde some in any man-
nys all moſte that euer wrote
befoze: yet am I now in yche
more glad and bolde, whan I
se y those folke whiche wolde
fapnest fynde my fautes, can
not yet happen on them / but
B. after

after longe sekynge and ser-
chyngge for them, for all theyr
bysynesse taken there aboute,
are fayne to put for fautes in
my wytyngge, suche thynges
as well consydered shall ap-
pere theyr owne fautes for
the fyndynge.

For they fynde fyrste for a
great faute, that my wytyng
is ouer longe, and therfore to
tedyouse to rede. For whyche
cause they say they will neuer
onsbouchsaufe to loke therō.

But than say they ferther,
that suche places of them as
are loked on by those that are
lerned and can skyll, be soone
perceyued for nought, & my
reasons of lytell force. For
they boast mych that they here
sometyme diuers partes of my
bokes

bokes answered and cōfuted
fully in sundry of some men-
nes sermons, though my na-
me be forborne / & than they
wylshē me there they saye, for
that it wolde do they? hartes
good to se my chekes redde
for shame.

And ouer thys they fynde
a greate sawte, that I handle
Tyndale and Barons they?
two newe gospellers, with no
fayrer wordes nor in no moze
courteyse maner.

And ouer thys I wypte they
say in such wyse, that I shew
my selfe suspecte in the mater
& parciall toward the clergy.

And than they saye that my
wurkes were wurthy myche
moze credence, yf I had wry-
ten moze indyfferentely, and
B ii. had

had declared and made open
to the peple the fautes of the
clergy.

And in this poynt they lape
for a sample the goodly and
godly mylde & gentle fashyon
used by hym who so euer he
was, that now lately wrote þ
boke of the deuils on bytweene
the temporaltie and the spy-
ritualty / whyche charytable
mylde maner they say that yf
I had used, my wurkes wold
haue ben redde both of many
mo, & wyth mych better wyll.

And yet they saye bysydes
all thys, that I do but pyke
oute pces at my pleasure,
suche as I maye moste casely
feme to soyle / & leue out what
me lyst, and suche as wolde
playnely proue the mater a-
gaynst

7.
gaynste me. And so they saye
that I vse but crafte & fraude
agaynst Tyndale. For as for
frere Barons I perceyue by
fundry wayes, that the bre-
therhed speke myche lesse of
hym, eyther for that they find
hym in theyr owne myndes
well and fully answered, or el-
lys þ they take him in respect
of Tyndale but for a man of a
secunde sorte. And that maye
peradventure be, bycause he
leueth out somwhat that Tin-
dale taketh in, that is to wye
the makynge of mockes and
mowys agaynste the masse, &
the blessed sacrament of the
aulter.

But fynally they saye fer-
ther yet, that I haue not ful-
fylled my promyse. For I pro-
B iii. mysed

myself they saye in my pzeface
of my confutacyon, & I wold
proue the chyche / and that
they saye I haue not done.

The second chapiter.

Now wyll I begyn with
that poynt that I most
esteme. For of al the remanaunt
make I litle couite. But surely
loth wold I be to misse reherse
any manns reason agaynst
whome I wyte, or to reherse
hym slenderly. And in that
poynt vndoutedly they se full
well them selfe, that they saye
not trew. For there is no rea-
son that I reherse of Tynda-
les or of freere Barnes eyther,
but that I vse the contrarpe
maner therein that Tyndale
vseth with myne. For he reher
seth

seth myne in euery place faint
 ly and falsely to / and leueth
 out the pyth and the strength,
 and the pꝛofe that moſte ma-
 keth foꝛ the purpose. And he
 fareth therin, as yf there were
 one that haupnge day of cha-
 lenge appoynted, in whyche
 he ſholde wꝛeſtle with his ad-
 uerſary, wold fynde the mean
 by craft to gete his aduerſary
 byfoꝛe the day into his owne
 handes, and there kepe hym &
 dyet hym with ſuch a thynne
 diete, that at the day he byꝛn-
 geth hym foꝛth feble, faynte,
 and famyſhed, and all moſte
 hunger ſtoꝛuen, and ſo lene
 that he can ſcant ſtand on his
 legges / and then is yt ethe-
 re wote well to geue the ſelf
 ſoule a fall, And yet when
 Tyn

Cyndale hath done all this,
he taketh the fall hym selfe.

But euery man maye well
se, that I neuer vse that way
wyth Cyndale nor wyth any
of these folke / but I reherse
they? reason to the beste that
they can make yt theym selfe /
and I rather enforce yt and
strength it of myne own, then
take any parte of they? there
from.

And this vse I not onely in
suche places as I do not re-
herse all they? owne wordes
(fo? that is not requysyte in
euery place) but I vse yt also
in suche places besyde, as of
all they? owne wordes I leue
not one syllable out. Fo? such
darkenes vse they purposely,
& Cyndale in espycally, that
except

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excepte I toke some payne to
set out theyr agumēt; plainly
many that rede theym sholde
lytle wyt what they meane.

And to thentēt every man
may se y these good bꝛetherne
lytle care how lowde they lye:
let any man loke who so wyl/
and he shal fynd, that of frere
Barons I haue left out lytle,
except a lefe oꝝ two cōcerning
the generall counsailes, and
I shew the cause why / & as
foꝝ Cindale of dyuerse whole
chapyters of his, I haue not
wyttyngly left oute one lyne/
& very few I am sure of ouer
syght eyther, but haue put in
all his chapiters whole, wher
uppon any weyght of his ma
ter hangeth, excepte onely in
the defēce of such englysh woꝝ

C Des

des as he hath chaunged in
his translacion of the new te-
stament. And yet therein they
cā neuer say, but that I haue
put in all the strēgth and pith
of his prose.

But all the remanaunt of
hys chapyters, as farre as I
haue goone haue I putte in
whole, leuyng out noughte
but raylynge and pzeachyng
wythoute prose/ and that but
in one place oz twayne / and
where I so do, I geue the rea-
der warnynge.

Now that his chapyters be
whole reherled in my boke, I
suppose yt maye metely well
appere by the mater cōsequēt-
ly pursuyng, if the reader leue
my wordes out bytwene, and
rede but Tyndales alone. Or
yf any

pf any one woꝛde oꝛ some ſew
left out of chaunce putte that
pꝛofe in doute / yet haue the
bꝛethern among them I war
raūt you of Tyndales boꝛes
inough, by whyche they may
trye this trew.

And well ye wote pf this
were vntrew that I ſay, ſome
of the could aſſigne at the leſt
wyſe ſome one ſuche place foꝛ
a ſample. But that thyng ney
ther do they, noꝛ neuer can
whyle they lyue.

The thyꝛd chappter

Owe where as theſe
good bleſſed bꝛetherne
ſay, y my wyꝛtyng is ſo long
and ſo tedꝑouſe, that they wil
not ones vouchſauſe to loke
theron / they ſhew the ſelf that
A ii. my wyꝛ

my wytyng is not so longe
as theyre wyttes be shorte /
and the piens of theyr soules
very pooze blynde, whyle
they can not se so farre, as to
perceyue that in fyndyng so
many fautes in that boke,
whych they confesse the selfe
they neyther rede nor canne
fynd in theyr hert to loke vpon,
they shew theyn selfe eyther
of lyghtnes redy to geue
hasty credence to other folke,
or of malyce to make many
lyes them selfe.

It is lytle meruayle that
yt seme long and tedpouse vn
to them to rede yt ouer wyth
in, whome yt irketh to do so
myche as loke yt ouer wyth
out / & euery way semeth long
to hym that is wery ere he
begyn

begynne.

But I fynde some men a-
gayne, to whome the redynge
is so farre fro tedpouse, that
they haue redde the hole boke
ouer thys / and some that
make tables therof for theyr
owne remembraunce / & that
suche men as haue as myche
wytte and lernynge both, as
the best of all thys blessed bre-
therhed that euer I herd of.

How be it gladde wolde I
haue bene yf it myghte haue
ben mych more shorte / for thā
sholde my labour haue ben so
mych the lesse.

But they wyll yf they be re-
sonable men, cōsyder in them
selfe that it is a shorter thyng
and soner done to wyte here-
spes than to answer them.

C iii. For

For the most folythe heretyke
in a town, may write mo fals
heresydes in one lese, than the
wyssest man in the hole world
can well and cōueniently by
reason and authoꝛyte soyle &
confute in fourtye.

Now whan that Tyndale
not onely techeth false here=
sydes, but furnyssheth hys er=
rours also wyth pretence of
reason and scripture/and in
stede of reason somtyme with
blont subtyltydes and rude ri=
dyls, to the makynge open &
lyghtesome to the reader, the
darke wyrtynge of hym that
wold not by his wyl be well
percepyued, hath putte me to
more labour and lengthe in
answerynge, than some man
wold peraduenture haue ben
contente

contente to take.

And I somtyme take the payne to reherse some one thyng in dyuerse fasshyons in mo places thā one, bycause I woide that the reder sholde in euery place where he fortuneth to fall in redyng, haue at hys hand wythout remyttinge ouer ellys where, or labour of ferther sekynge for it, as mych as shall seme requysyte for þe mater that he there hath in hande. And therein the labour of all that lengthe ys myne owne, for ease & shortenyng of the readers payne.

Now on the other syde, as for Tyndale and Barnes, I wote nere well whether I may call them longe or short.

For somtyme they be short in dede

deede, because they wolde be
darke, and haue they? false fo
lyes passe and repasse all vn-
perceyued.

Some tyme they can vse
such a compendyouse kynde
of cloquēce, that they conuay
and couche vp to gether, with
a wonderfull breuyte, four fo
lyes and fiue lyes in lesse then
as many lynes.

But yet for all this, I se
not in effect any mē more long
then they. For they preache
some tyme a longe proccesse to
very lytle purpose. And syth
that of all theyre whole pur-
pose, they proue in cōclusyon
neuer a ppece at al, were they?
wrytynge neuer so shorte/ yet
were theyre whole worke at
laste to longe by all to gether.

But

But greatly can I not mer-
uayle, though these euange-
licall brethren thinke my woꝝ
kes to long. For euery thyng
thynke they to longe that
ought is.

Our ladyes psalter thinke
they to longe by all the Ave
Marpes / & some good pyeces
of the Crede to.

Then the masse thynk they
to longe by the secretes, and
the canon, and all the colectis
wherin mencyon is made ey-
ther of saintes or soules.

In stede of a longe portu-
ouse, a shorte prymer shall
serue them. And yet the pry-
mer they thynke to longe by
all our lady matens.

And the seven Psalmes
thinke they long inough with

D oute

out the lateny.

And as for **D**rypge or commendacyon for theyr frendes soules, all that seruyce they thynke to longe by all to gether.

But now good readers, I haue vnto these delycat danyty folke that can awaye wryth no longe redynge, prouyded wryth myne own payne and labour, as myche ease as my pooze wryt coulde deuylse.

Firste when they were before faste in the catholyque fapth, they neuer neded to haue redde any of these heretiques bokes, & haue brought them in to these new fangled fantasyes. But now syth they be by theyr owne foly, fallen fyrste into doutynge of the
trouth,

trouth, and afterwarde into
the lenyng towarde a false by
lyfe/ they be very neglygent
& vnreasonable, yf they wyl
not at the leste wyse for theyr
owne suerty, serche & se som-
what, wherby they maye per-
ceyue whyther these newe tea-
chers of theyres be suche as
they take them for.

Now haue I then cōsyde-
red, yf they wold peraduenture
ware wery to rede ouer a lōg
boke/ and therfore haue I ta-
ken the more payne vppon
euery chapyter, to thentent
that they shal not nede to rede
ouer any chapyter but one, &
that yt shal not force greatly
whych one thozow out all the
boke.

For I dare be hold to say,
D ii. and

and am redy to make yt good
with the beste euāgelyst of all
this euangelycall bretherhed
that wyl set his penne to the
cōtrary, y there is not one cha
pyter of Tyndales oꝝ Barnes
eyther, that I haue touched
thorowe myne whole worke,
but that I haue so clere and
so fully confuted hym, that
who so rede yt indyfferently,
maye well and clerely se that
they hādle theyꝝ mater so fals
ly, and yet so folyschely ther
wyth, that no man whyche re
gardeth eyther trouth oꝝ wit,
sholde ones vouchesaufe to
rede any farther of them

Now he that wyl therfore
rede any one chapyter, eyther
at aduenture, oꝝ ellys some
chosen pyece in whyche hym
selfe

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selfe had went that hys euan-
gelycall father Tyndale had
sayed wonderfull well, or els
frere Barnes eyther / when he
shall in that one chapyter as
I am sure he shall, fynde his
holy prophete playnely pro-
ued a fole, he maye be soone
eased of any ferther labour.
For than hath he good cause
to caste hym quyte of, and ne-
uer medle moze wyth hym / &
thā shall he neuer nede to rede
moze of my booke neyther,
and so shall he make it shorte
inough.

How be it, yf he lyste for all
that to perdon hys prophete
in that one place, and thynke
that he wrote that pyece per-
adventure whyle the spyryte
was not vpon hym, and that
D iii. he sayth

he sayth mych better in some
other place, and so wylle rede
on ferther to fynde it: than
shal hym self make my worke
longe. For he shall I truste
rede it ouer, and yet shall he
neuer come to it. And thus as
for the tedypouse length of my
wrytynge, I haue I truste
without greate length geuen
the good bretherhed a suffy-
cient answer.

The.iiii. chappter.

BUt now wylle the bre-
therne peraduenture
saye, that I may be bolde to
say very largely of myn own,
bycause men may not be bold
in these maters to defend Cin-
dals parte.

It were in dede somewhat
better

better then it is yf they sayd
 trewe. But neyther are suche
 thynges so dyligently con-
 trolled, noz such folke so terd
 of suche heretycall fauour,
 as they shold be yt euery man
 dyd hys parte/ noz they lacke
 no wylly dyftes in such wyse
 also to defend those thynges,
 as they may saue for the selfe
 some colour to saye that they
 ment none harme.

And to proue that they be
 neyther so sore aferde in such
 thynges, noz lacke suche in-
 uencions of vtterynge theyz
 forbode ware, bysyde the bold
 erronypous talkynge that is
 now all mozte in euery lewde
 laddys mouth/ the bretherne
 dost that they here diuers par-
 ces of my booke well & playn-
 ly in

ly in sundry of theyr sermons
confuted / & than they can not
saye ye se well that they leue
me vnanswered for fere.

Howe be it though they be
bolde vpon some partes euen
nowe / some partes happely
there are wherupon they dare
not be so bolde yet, but lytle &
lytle wyll peraduenture here-
after.

Howe be yt some partes that
they be all redy bolde vpon,
be metely well for a begyn-
nyng / whercof for ensample
I shall remember you one or
twayne.

Cyndales false translacon
of the new testament was (as
ye wote well and as hym selfe
confesseth) translated wyth
suche chaunges as he hath
made

made therein purposely, to the
 entent that by those wordes
 chaūged, the people shold be
 noseled in those opiniōs whi-
 che hym selfe calleth trew ca-
 tholyque fayth, and whyche
 thynges all trew catholyque
 people call very false pestylēt
 herespes.

This transflacion therfore
 beyng by the clergy cōdemp-
 ned, & at Poules crosse open-
 ly burned, and by the kynges
 graciouse proclamacyō opely
 forbodē: I wrote in a place of
 my dyaloge in y. C. lefe amōg
 other thynges these wordes.

The fautes be so many in
 Tyndals transflacyon of the
 new testament / and so spred
 thorough the hole booke / that
 E lyke

lyke wyse as it were as sone
done to weue a new webbe of
cloth/as to so we vpper every
hole in a net/so were it almost
as lytell labour and lesse, to
translate the hole booke all
new/as to make in hys trans-
lacyon so many chaunges as
nede must be ere it were made
good/besides thys that there
wolde no wyse man I trow
take the brede wherch he well
wyse was of hys enemyes
hand onys poysoned/though
he saw his frend after scrape
it neuer so clene.

These wordes of myne were
reherled in a sermon, and an-
swered in this wyse, y though
there were brede that were
poyso

popsoned in dede, yet were
popsoned bꝛede better then no
bꝛede at all.

Now was this word take
hꝛpe, & walked about abꝛode
among the bꝛetherne and sꝛ-
terne, so hꝛghly well lyked a-
monge them, that some of the
sayd that all my reasons were
auoyded clene wꝛth that one
woꝛde.

How be it in dede one of theyꝝ
owne wyues yet told her own
husbande at home, when she
harde hym boſte yt, how ioly-
ly yt was pꝛeachēd better pop-
soned bꝛede then no bꝛede/ by
our laken bꝛother husbande
quod she, but as properly as
that was pꝛeched, yet wold I
rather abyde the perell of bꝛe-
dyng woꝛmes in my bely by

E ii. eatyng

eating of flesh without brede,
then to eat wyth my meate
the brede y^e I wylste well were
poysoned.

And of trouth good reader,
this woꝛde of his was one of
the moſte proude and pre-
ſumptuouſe, and therewyth
the moſt vnwyſe to, that euer
I harde paſſe the mouth of a-
ny man reputed and taken
foꝛ wyſe.

foꝛ when the thyng had
ben examyned, conſydered, &
condempned, by ſuche as the
iudgement and the oꝛderynge
of the thyng dyd apperteyne
vnto, that falſe poyſened traſ-
lacyon was foꝛboden the peo-
ple/it was an heyghnouſe pre-
ſumpcyon of one man, vppon
the truſte of his owne wyt, to
geue

geue the people corage and
boldenesse to resyste theyre
pynce and disobey theyr pre-
lates, and geue the no better
staffe to stande by, then suche
a bald poysoned reason, that
poysoned brede is better then
no brede.

For fyrste I pray you how
proueth he that poysoned bred
were better then no brede. I
wolde wene yt were as good
to forbere meate & starue for
hunger, as to eat rattris bane
and dye by poyson/ but yf the
precher proue me that it were
better for a man to kyll hym
selfe then dye.

But now falleth he in dou-
ble foly / for fyrst hys proper
wyle worde can haue no wylt
therin, but yf he proue that p

E iii. p. 19.

people must nedes perishe for
lacke of spyrytuall foode, ex-
cepte the scripture be transla-
ted into theyr owne tonge.

Now if he say and afferme
that / then euery sole almoste
may fele the mannys folp.

For the people may haue eue-
ry necessary trewth of scrip-
ture, and euery thyng neces-
sary for them to know, concer-
nyng the saluacyon of theyr
soules, trewly taught and pre-
ched vnto theym, though the
corps and bode of the scrip-
ture be not translated vnto
them in theyr mother tonge.

For ellys hadde it ben wrong
wyth englyshe peple from the
fayth fyrste brought into this
realme, vnto our own dayes/
in all whyche tyme byfore, I
am

am sure that euery englyshe man and woman that coulde rede yt, hadde not a boke by theym of the scrypture in englyshe. And yet is there I dout not of those folke many a good saued soule.

And secundly also, yf the hauynge of the scrypture in englyshe, be a thyng so requysyte of precise necessyte, that the peoples soules sholde nedes peryshe but yf they haue it translated into theyre owne tonge: then muste there the most part perishe for all that, except the preacher make farther prouysyon besyde, that all the people shall be able to rede yt when they haue yt / of which people farre more then four partes of all the whole
Druyded

dyuyded into tenne, could ne-
uer rede englyshe yet, and ma-
ny now to olde to begynne to
go to scole, & shall wyth god-
des grace though they neuer
rede worde of scripture, come
as well to heuen, & as sone to,
as hyni self peraduecture that
preched y wyle word. Many
haue thought yt a thing very
good & profitable, that y scrip-
ture well and trewly transla-
ted sholde be in the englyshe
tong. And all be yt that many
ryghte wyle and well lerned
bothe, & very vertuouse folke
also, bothe haue bene and yet
be in a farre other mynde: yet
foz myne owne parte, I both
haue bene and yet am also of
the same oppnyon styll, as I
haue in my dyaloge declared,
yt the

yf the men were amēded and
 the tyme mete therfoze. But
 that it were a thyng of suche
 pꝛecyse necessite, that the peo-
 ples soulys muste nedes pe-
 rylle but yf that be had / and
 that therfoze we sholde sutier
 rather such a popsoned trans-
 lacyō then none, and wylful-
 ly kyll our selfe wyth popsen
 rather thenne we wolde take
 holefome mete i at our mouth
 but yf we maye fyꝛste haue it
 in our own hādes : thys herd
 I neuer any wise man say, no
 noꝛ fole neyther tyll Tindale
 came foꝛth wyth his new trā-
 lated scrypture, translatyng
 the truth of Cryste into false
 Luthers heresyꝑes.

And yet whan the bꝛetherne
 haue herde such a wylse word

¶

in a

in a sermone / that worde vse
they to take solempnely for a
sure authoꝛyte, and saye that
all the longe reasons of syꝛ
Thomas More is here answe
red shortly wyth one worde.

But now haue I with mo
wordes than one, made you
playne and open the folý of
that wyse worde.

And whan so euer he that
preched it, can hereafter again
wyth many mo wordes than
I haue here wꝛytē, pꝛoue his
worde wysely spoken / let hym
kepe one coppe therof wyth
hym selfe for lesynge, & sende
an other to me / and than that
coppe that I receyue, I wyll
be bounden to eate it though
the booke be bounden in boꝛ
des.

The. v.

The. v. chappter.

A Noth^r sãple of such
kynde of answerynge
haue I sene made vnto the
fyrste chappter of my thyrd
boke of Tyndals cõfutacyõ/
of whyche answer the bre-
therne bozte greatly and say
that I am answered eyn to
the poynt.

For thys worde was sayd
vnto a frend of myne in great
bozte, by a specyall sure secret
brother of thys newe broched
brotherhed / wherupon when
I had herde it, I longed soze
to se that answer. For i good
sayth I had my self thought,
that I had so fully answered
that chappter of Tyndals,
whyche is whyther the chy-
che were befoze the worde or
I ii. the

the worde before the chyrche/
that he sholde neuer wythout
hys name be able to reply
whyle he lyued. And therfore
lōgng sore to se how I was
answered now therin / I re-
quyred my frend to fynde the
meanes yf he myghte, that I
myghte se the boke / wenyng
that some newe worke of Tin-
dals hadde bene of late come
ouer. But afterwarde he
brought me word that it was
answered not beyond the see,
but here wythin the realme/
not by any booke speccially
made agaynste it, but in a ser-
mon onys oz twyes openly
preched. How be it not of a so-
dayn brayed, but sore studyed
and penned / wherof the boke
as a spyrite in close gooth a-
bout

boute secretly, *velut negotium per
ambulans in tenebris*, amonge thys
blessed bꝛetherhed / but I truit
to turne it into *demonium meris
dianum*, that euery man maye
se hym somewhat moze playne
appere, and shewe hym self in
hys owne lykenesse.

Now is it so in dede, that
in that chapyter of Cyndals
there be certayne lypys leste
out in myne answer. Now be
it they were of trouth left out
by ouersyght in the pꝛyntynge
whych maye well appere by
thys. For in myne answer I
so touche those wordes, that
the leupnge out of them ma-
keth myne owne moze darke
and lesse perceyued. And ther-
fore are they content to fynde
no faulte at the leupng out of
I iii. them

them, but make as though all
were in / & also bycause that
myne answere is as they boſt
by that ſermon, ſo well & ſub=
ſtancyally confuted.

But now bycause I wold
be lothe to be iudged by the
onely bretherne and ſiſters of
the falſe fraternite / and to the
entente they ſhall all well ſe
that I ſere not the iudgement
of indyfferent folke, I ſhall
put abrode that all folke may
ſe thoſe woꝛdes of þ̄ ſolempne
ſermon, by whyche they boſte
that myne anſwere vnto that
chapyter of Tyndales chapi=
ter is ſo goodly confuted.

The very formall woꝛdes
lo good reders of that ſermō,
foꝛ as farre as p̄tayne to this
mater, after þ̄ copy that was
Delyuered

deliuered me (whyche copy I
 reserue and kepe for my decla-
 racō) therin be these wordes
 that here after folow.

Now yt foloweth in the epyffle, *Volū-
 tarie enim genuit nos Verbo Veritatis.*

This text may be expounded after thys
 maner, he made vs by the trouth of hys
 worde / he made vs fyfthe (ye knowe) of
 nothyng / and he made vs as the chiefe
 and pyncypall of all his creatures. For
 he gaue vnto vs wyt and reason, the whiche
 he gaue vnto no creature synyng in
 the erth but onely to vs. But to come
 moze nere the mater, we may say that god
 wylllyngly begate vs by the worde of his
 trouth / and hath putte vs here in to thys
 worlde, and here to be as the lord and ru-
 ler of al his creatures, the which he made
 for our comfote and socoure. But yet we
 may go moze nere you, and say how that
 he hath begoten vs by the worde of hys
 trouth. Marke I pray you here, howe
 that saint James sayth that god hath be-
 gotten vs thorough his worde of trouth.
 Here yt appereth that we be not trew of
 oure selfe / for we are made trew by god
 thorough his word. And where as of our
 selfe

selfe we were no nother But lyers, god of
his infynite goodnes hath made vs by his
worde the chylde, en of trouth and of sal-
uacyon, where as before we were But ly-
ers, & such as worketh none other thynge
but euen the very dyspleasure of god.

Now god of his merciful goodnes by his
holly worde of trouth hath made vs hys
chylde, / that is to saye the chylde, en of
his trouth, euen as yt pleased hym (sayth
saynte James) he hath begoten vs by the
word of his trouth. Marke how that he
sayth euen as it pleased him he begate vs.
If we were begoten and made as yt plea-
sed hym / then was yt not done as yt plea-
sed vs. And agayne and yf we were bego-
ten by hym / then could not we geue hym
none occasyon to loue vs. For why we
cam of hym & not we of vs. Here may you
perceyue also, that this texte maketh a-
gaynst them that wyl saye, the chyrche
was before the gospel.

It is playne pncough that the chyrche
was not before the worde / for saynt Ja-
mes sayth that god begate vs thorough
the word of his trouth. If we were begote
by the worde, then nedes must the worde
be before we were gotten / or elles howe
shulde we be begoten by the word / and by
the worde he sayth we were begoten. If
god

god begate vs thow the woꝛd / we must
 nedes graunte that he that begate vs was
 befoze that we were begoten / and he that
 begate vs, begate vs by the woꝛde / then
 nedes muste the woꝛde be befoze that we
 were begoten. Nowe then yf this woꝛde
 were befoze we were begoten / howe can
 we say that the chꝛche was befoze this
 woꝛde.

If we meane by the chꝛch, the chꝛch
 of tyme & stone, then yt is playne ynough
 that the woꝛd was befoze any such chꝛch
 was made. foz we fynde that yt was ma
 ny a daye after man was made, oz euer
 there were any suche chꝛches made. If
 ye meane by the chꝛche, the vniuersall
 chꝛche of god, the whych is the congre
 gacyon of all chꝛysten peple. If you mean
 this chꝛche, and saye howe this chꝛche
 was befoze the woꝛde: then saint James
 maketh you an answeꝛe to that, sayenge
 how that by the woꝛde this chꝛche was
 begoten. Then nedes muste we graunte
 that the woꝛde of god was befoze any
 chꝛche was.

ye But some wyll not be content wth
 this answeꝛe, but they wyll saye that the
 chꝛche was befoze that this woꝛde was
 wyrtten of any man, and yt was admyt
 ted and allowed by the chꝛch, and so was
 the

the chyrche befoze his worde. ye But yet
I wyl say to you agayne, how that this
worde was wryten befoze the chyrch was/
ye and yt was not wryten by men, but yt
was wryten by god our sauyour afoze the
begynnyng of the worlde / as wytnesse
saynt Poule, where he sayth to the He-
brewes, Dabo leges meas &c. I wyl gene-
my lawes sayth god into theyr hertes, & in
theyr myndes shall I wryte yt. Beholde
how god gaue yt them at the begynnyng
in theyr hertes, and wryt yt in theyr myn-
des, and they exercyse his lawe wryten
in theyr hertes in dede and in effecte.

Thus may ye se that at the begynnyng
god wrote his lawes in theyr hertes, and
therfoze muste we nedes graunte that the
worde of god was taught to them longe
oz euer the congregacyon taught yt. For
you se that by the worde we were begote/
therfoze the worde must nedes be befoze
we were begoten / oz elles how coulde the
worde begete vs.

Some peradventure wyl say, that the
chyrche was befoze this worde was wry-
ten in booke of paper and parchement and
suche other thynges, and that the chyrch
shyd admit them to be rede of them, which
they thought necessary to loke on theym.
They wyl saye that the chyrche was
befoze

Before this was done. ye but what thyng
is this to the purpose, or what shall we
nede to stand arguyng of this mater.

It is playne ynough to all men that hath
eyes to se & eares to heare, how the word
of god was before any chyrche was, & how
the word of god was wryten afore yt was
wryten in any booke or tabula/ and ther-
fore what shall we nede to dyspute thys
mater. But good lord, yf yt had not ben
wryten by the euangelystes in those days,
how shold we do in these dayes, the whi-
che brynge forth the scripture for theym
in dede/ and yet they wyll bere theym in
hand that yt is no scripture, and yf yt had
not ben wryten in booke then. Not wyth
standyng ye may perceyue how the word
was or ever the chyrche was, & the worde
begate vs and not we the worde/ and al-
so yt was wryten or ever the chyrche a-
lowed yt to be wryten.

Now good readers, to the
entent ye maye the better per-
ceyue for what purpose the
bryethered boisteth these wor-
des, ye shall vnderstande that
where as Luther fyrste and
G. ii. Cyn

Tyndale after hym, tell vs
for a fundacyon of all theyre
abomynable heresyes, that
there is nothyng that ought
to be taken for a sure and vn-
dowted trouthe of the chrysten
blypse, but yf it maye be pzo-
ued by playne and euident
scrypture: the kynges hygh-
nes in his most famous boke
of assercyon of the sacramen-
tes, layed agaynste Luther/ &
¶ out of the same boke of my
sayd souerayne lord, toke and
layed agaynste Tynedale and
all such, that the word of god
is parte wryten in the scryp-
ture, and part vnwryten that
appereth not pzoued therein/
as for ensample y perpetuall
virgynyte of our lady & other
dyuerse poyntes whych were
onely

onely taught by Crysste to his
 apostles, and by them forth to
 the chyrche / and so by trady-
 cyon of the chyrche bysypde the
 scripture and wpythout wry-
 tynge, taught and delyuered
 vnto chrysten peple from age
 to age / and so the faythe and
 bylyfse of those thynges kept
 and contynued fro thapostles
 dayes vnto our owne tyme.
 And that yf the chyrche were
 nothyng bounden to byleue,
 but onely the thynges playn-
 ly wryten in scripture / than
 had all folke befoze Moyses
 dayes bene leste at lybertye
 to leue all goddes wordes vn-
 byleued. And than had Cry-
 stes chyrch in the begynnyng
 ben at libertye to leue a great
 parte of Crysstes own wordes

¶ G iii. vnbp

Unbyleued. For the chyrche
was gathered and the saythe
byleued, befoze any parte of
the newe testamēt was put in
wrytyng. And whyche wry-
tyng was or is the trew scryp-
ture, neyther Luther nor Tin-
dale knoweth but by the cre-
dence that they gyue to the
chyrche.

And therfoze syth the word
of god is as stronge unwry-
ten as wryten, and whyche is
hys worde wryten Tyndale
can not tell but by the chyrch,
whyche hath by the assystence
of the spyrte of god therin y
gyfte of dyscrecyon to knowe
it/and syth that that gyfte is
gyue (as saynt Austayn sayth
and Luther hym selfe confes-
seth) to thys comon knowen
catho-

catholyke chyrch : why shold
 not Luther and Tyndale as
 well beleue the chyrch, in that
 it telleth theym, thys thyng
 dyd Cryste and hys apostles
 saye, as they muste beleue the
 chyrche (or ellys beleue no-
 thyng) in that it telleth them
 thys thyng dyd Cristes euā-
 gelystes and apostles wyte.

Now good readers, Tyndale
 seyng how soze thys rea-
 son of the kynges hyghnes
 doth towch and turne vp the
 very fundacyō & great parte
 of hys heresyes : he doth i his
 boke agaynste me, of whyche
 booke he maketh the tittle,
 whych is the chyrch and whether it may
 erre or not, putte thys chapyter,
 whether the chyrch were befoze the gos-
 pelyll, or the gospellyll befoze the chyrche.
 whyche chapyter to thende ye
 may

the more clerely perceyue the
mater, I shall reherse you
hole/a after that some parte
of myne answere therto. And
thā yf ye rede agayn the woꝝ
des of thys sermon y I haue
here inserted byfoze / euey
chylde almoste shall be well
able to iudge, whyther thys
pꝛeacher haue in hys sermon
auoyded well myne answere
oz no. These are Tyndals
woꝝdes.

Another doute there is, whether the
chyrche oz cōgregacyon be besoze the gos-
pell oz the gospel besoze the chyrche.
Whiche questyon is as harde to solve,
as whether the father be elder then the
sonne, oz the sonne elder then his father.
foꝝ the hole scripture and all beleuyng
heres testyfy, that we are begoten thro-
we the woꝝde. wherfoze yf the woꝝde
begette the congregacyon, a he y beget-
teth is besoze hym that is begoten / then
is the gospel besoze the chyrche. Pauls
also

also Romano. ix. sayth, Howe Shall they
call on whom they byleue not: And how
shall they byleue wythout a preacher:

That is, Charyte must fyrst be preached
er men can byleue in hym. And then yt
foloweth, that the worde of the preacher
must be before the sayth of the byleuer.

And therfore in as myche as the worde is
before the sayth, and sayth maketh the
congregacyon / therfore is the worde oz
gospell before the congregacyon.

And agayne, as the ayze is darke of yt
selfe, & receyueth all her lyght of the son:
euen so are all mē's hertes of the self darke
wyth lyes and receyue all theyr treuth of
goddes word, in that they cōsent therto.

And mozeouer as the darke ayze gyueth
the sonne no lyght / But contrarpe wyse
the lyght of the sonne in respecte of the
ayze is of it selfe, and lyghteneth the ayze,
and purgeth yt from darkenesse: euen so
the lyeng herte of man can geue the word
of god no treuth / But cōtrary wise & treuth
of goddes word is of her selfe and lyght-
neth the hertes of the byleuers, and ma-
keth them trew / and clenseth them from
lyes / as thou redest Johñ. xv. ye be clene
by reason of the worde. Whych is to be
vnderstande, in that the worde hadde pur-
ged theyr hertes from lyes, from false opi-

nyons

nyons and from thynkynge euyl good,
and therfoze from consentynge to synne.
And Johii. xviij. Sanctify them o father
thozow thy treuthe. And thy woꝛde ys
treuthe. And thus thou seest that goddes
trouth dependeth not of man. It is not
trewe because man so sayth oz admytteth
yt for trewe. But man is trewe bycause he
belueth yt, testifyeth, & geueth wytnesse
in his herte that yt is trewe. And Chyffe
also sayth hym Iesse Johii. v. I receyue
no wytnesse of man. For yf the myltitude
of mannys wytnesse myght make oughe
trewe, then were the doctryne of Maho-
mete trawer then Chyffes.

**To good reders, here haue
ye herde Tyndals chapyter/
the mater wherof y bꝛetherne
boste that the woꝛdes of that
sermon do so well and substā-
cyally mayntayne, agaynste
mine answere made vnto this
chapyter.**

**But nowe to thentent ye
may your self iudge, whyther
y sermon may bere out they
boste**

bothe oz not / I shall reherse
 you some parte of myne an-
 swere. Lo thus begynneth
 myne answer vnto Tyndals
 chapyter.

Lo he that redeth thys and
 hereth not thanswere / except
 hym self be well cyped in the
 mater / may wene that Tynd-
 dale in these wordes had quit
 hym selfe lyke a man / & borne
 me ouer quyte / he solueth the
 obieccion so playnely / & play-
 eth therwytth so pleasauntly.
 But now when ye shal vn-
 derstand that neuer man was
 so madde to make thys obiec-
 cion to Tyndale but hym
 selfe / then shall ye laughe to
 se that he wrestleth all alone

¶ ii. and

and gyueth hym selfe a fall/
and in his mery solucyon moc
keth also no mā but hym self.

I sayed in my dyaloge that
the chyrch Was before the gos
pell Was Writen/and that the
fayth Was taughte, and men
Were baptysed, & masses sayd
& the other sacramentes my
nystrred amonge cristē people
before any parte of the newe
testament Was putte in Wry
tyng/and that thys Was done
by the Worde of god vnderwry
ten. And I sayd also there / &
yet saye here agayne / that the
ryghte fayth wherche Adam
had and suche as in the same
fayth succeeded hym long ere
Wrytyng began, Was taught
by

By the Word of god Unwrytē/
and so Went from mā to man
fro the father to the sonne By
mouth. And I sayd that thys
Word of god Unwryten/ is of
as greate authoryte as is the
Woꝛde of god Wryten.

I shewed also that the church
of Cryste hath ben/is/ & ever
shall be/taughte & instructed
by god and hys holy spyrte
With his holy Word of eyther
kynde/that is to Wytte bothe
Wyth hys Woꝛde Wryten and
hys Woꝛde Unwryten/ & that
they whiche Wyl not bpleue
goddes Woꝛde but yf he putte
it in Wrytynge / be as playne
infydeles as they that Wyl
not bpleue it Wrytē/ syth god=

H iii. des

des Worde taketh hys autho-
ryte of god that speketh it / &
not of man that Wryteth it.
And there is lyke suerty and
lyke certayne knowledge of
the Worde of god Unwryten
as there is of the Word of god
Writen / yth pe knowe neyther
the one nor the tother to be
the Worde of god, but by the
tradycyon of the chyrche.
Whiche chyrche as all crysten
men belyue / & the scripture
sheweth / and saynt Austayne
declareth / and Luther hym
selfe confesseth / & the deuyll
hym selfe sayth not naye / the
bleysyd spyryte of god hath in
wardly taught / teacheth / and
euer shall teache / to knowe /
iudge

iudge and dyscerne the Worde
 of god from the Word of man
 and shall kepe the chyrch fro
 errour/ sedynge it into euerp
 trouth/as Cryste sayth hym
 selfe in the .xvi. chaptr of
 saynt Johans gospel. Which
 he dyd not yf he suffered the
 chyrche to be dampnably de-
 ceued in takynge the Worde
 of man for the Worde of god/
 Wherby it sholde in stede of
 seruyce to be done to god/fall
 in vnfaythfulnesse/and wryth
 idolatry do seruyce to the de-
 upst.

And therfore I shewed
 in my sayed dialoge/ and yet
 the kyngees hyghnes myche
 more playnely shewed in hys
 mooste

most erudyte famous booke
agaynst Luther out of whych
I toke it: that the worde of
god vnderyten is of as grete
authoryte/as certayn/and as
sure/as yeshus worde wyte
in the scripture. Which poynt
is so faste and sure pytched
vpon the rocke our sauour
Crist hym selfe that neyther
Luther, Tyndale, nor Hus-
kyn, nor all the hell houndes
that the deuyl hath in his ke-
nell/neuer hitherto could nor
whyle god lyueth in heuyn &
the deuyl lyeth in hell neuer
hereafter shall (barke they/
barrie they neuer so fast) be
able to wreste it out.

And that they be all as I
tell

tell you so feble in this popnt
 Wherupō the effect of all theyr
 hōle herespes hangeth (for
 but yf they veynquyshe this
 one popnt / all theyr herespes
 fully be burned vp and fall
 as flatte to asshen as it were
 allmoyse all obstynate here-
 tykes dyd) ye maye se a clere
 proue by these wordes of
 Tyndale / whych he hath set
 so gloriously forth in the fore
 fronte of hys batayle / as
 though he they were able to
 wyne the hōle felde. For
 where as I sayed that the
 gospell and the worde of god
 vndrytten was before the
 chyrch / & by it was the chyrch
 begon gathered and taughte /
 I and

and that the chyrche Was by
fore that the gospell that now
is Wryten Was Wryten / that
is to Wytte byfore any parte
of the gospell Was Wryten/
for as for all the hole gospell
that is to Wyt all the wordes
of god that he wolde haue
knownen byleued and kepte/
Was yet neuer Wryten : thys
beynge the thyng that I sayd
Tyndale Wyth all the helpe
he hath had of all the herety-
kes in Almayne thys two or
thre yere to gyther is yet in
suche dyspayre to be able to
matche there Wyth, that he ys
Wyth shame inough fayne to
forgette that I sayd the chyr-
che Was before the gospell
wryten

Wryten. Whiche thynge hym
 selfe can not denye, & is fayne
 to frame the doute and make
 the obieccion/as though he I
 had sayd that the chyrche had
 ben before the gospel and the
 word of god vñwriten/wher
 of hym selfe knoweth well
 that I sayd clene the cōtrary
 And therfore good reders ha
 upnge thys thynge in your re
 membrounce: take now the
 payne to rede Tyndals wor
 des agayne and ye shall haue
 a pleasure to se how fondely
 he iugleth afore you. For now
 hys crafte opened and decla
 red vnto you: ye shall per
 ceue that he playeth nothing
 clene but fareth lyke a iugler

I ii. that

that conuayeth hys gasses so
craftely that al the table spy-
eth them.

To good readers, here haue
I nowe reherſed you but a
pyece of myne anſwere vnto
that chapyter of Tyndale / &
yet by this one pyece alone
may ye clerely perceyue, that
all thoſe wordes of that ſer-
mon go ſo farre wyde fro the
poynt, that they not onely do
nothyng helpe Tyndale (for
all the labour that they take
aboute yt) but alſo the prea-
cher of them taketh a fowler
faller then Tyndale / in that
the preacher ſtumbleth at the
ſame ſtocke, and falleth into
the ſame puddell that Tyn-
dale dyd, and that after that
he was

he was warned by myne answer made to Tindale afoze.

For this here ye se, that this preacher in the fyrst part of his wordes, toucheth not the mater / but lytle and lytle he descēdeth therto by the expowynge of these wordes of saynt James, *voluntarie enim genuit nos verbo veritatis* / that ys in englyshe, He hath wyllyngly begoten vs by the worde of trewth.

Now be yt the preacher englysheth it thus, He made vs oz begote vs by the treuthe of hys worde. whych wordes after that he hath expownded after dyuerse maners, he cometh at laste to that expowryon, by whych he expowneth those wordes in this wyse, that god hath wyllyng-

I iiii.

ly by

by his worde made be the chyfden of
trewth and of saluacyon. And after
a thyng or two noted & mar-
ked therein, whych I shall
happely make you to marke
well & se somewhat moze ther-
in hereafter, then the preacher
sheweth you there/ he cometh
to y^e poynt wyth whych we be
now in hand and therein thus
he begynneth.

Here may you
perceyue also, that this texte maketh a-
gaynst theym that wolll saye, the chyrche
was befoze the gospel.

But now do you good rea-
ders clerely perceyue and se,
that this precher sayth w^rōg.
For while they against whom
he preacheth, that is to wytte,
they that say the chyrche was
byfoze y^e gospel writē, do both
meane and playnely, wyte
that the chyrche was not by-
foze

fore that the gospell was in
 goddes mynde, nor byfore yt
 was preached and taught by
 mouth/ but onely byfore yt
 was wyrtē in bokes/ & that y
 cause why they so say & wyte
 and put men in mynde of that
 poynte, is bycause that the he
 retiques wolde make men
 wene, that goddes word were
 of none authozite nor worthy
 to be byleued, but yf yt were
 wyrtē in the bokes: nowe I
 saye that syth ye knowe good
 readers, that they agaynste
 whom this preacher thus pre
 cheth, do meane, and say, and
 wyte, as ye nowe se they do/
 ye cā not but clerely perceyue
 and se, that this precher doth
 in this poynte but labour to
 blynde his audience, & meteth
 no

nothyng wyth the mater.
For now this thyng hadde in
mynde and cōsydered/ all his
reason after, whych he taketh
oute of Tyndales chapyter,
wareth eyn dede for colde.
For what hete or what one
sparke of life after this thyng
consydered, haue all his wo-
des y folow, wherin he sayth.

It is playne ynough that the chyche
was not before the worde/ for saynt Ja-
mes sayth that god begate vs thozough
the word of his trouth. If we were begoten
by the worde, then nedes must the worde
be before we were gotten / or elles howe
shulde we be begoten by the word/ and by
the worde he sayth we were begoten. If
god begate vs thozow the word/ we must
nedes graunte that he that begate vs was
before that we were begoten/ and he that
begate vs, begate vs by the worde/ then
nedes muste the worde be before that we
were begoten. Nowe then yf this worde
were before we were begoten / howe can
we say that the chyche was before the
worde

woorde.

If we meane by the chyrche, the chyrche
of yme & stone, then yt is playne ynough
that the woꝛd was befoze any such chyrche
was made. for we fynde that yt was ma-
ny a daye after man was made, or euer
there were any suche chyrches made. If
ye meane by the chyrche, the vniuersall
chyrche of god, the whych is the congre-
gation of all chrysten peple. If you mean
this chyrche, and saye howe this chyrche
was befoze the woꝛd: then saint James
maketh you an answer to that, sayenge
howe that by the woꝛde this chyrche was
begoten. Then nedes muste we graunte
that the woꝛde of god was befoze any
chyrche was.

All this chyldesly reason ye
wote well, whythe Tyndale
hath begoten hym, and why-
che he bryngeth out of Tyn-
dales chapyter, and fathereth
yt vppon saynt James, be yt
nauer so quicke i another ma-
ter, is yet in this as touchyng
them agaynst whome he prea-
cheth

cheth yt, clene quayled in the
trauaple, and vtterly bozne
dede / whyle they agaynst
whome he preacheth, saye not
precysely that the chyrch was
before the gospell, nor byfore
goddes worde, but onely saye
that the chyrche was byfore
the gospell and goddes word
was put in wytynge.!

And that his reason is dede,
as I say yt is / hym selfe that
preached yt perceyueth / and
therfore he goth farther and
draweth nerer to the mater,
and sayth.

ye but some wyll not be content wyth
this answer, but they wyll saye that the
chyrche was before that this worde was
wyten of any man, and yt was admyt-
ted and allowed by the chyrch, and so was
the chyrche before his worde. ye but yet
I wyll say to you agayne, how that the
word was wyten before the chyrch was /
ye and

ye and yt was not wyrtten by men, but yt
was wyrtten by god our sauour afoze the
begynnyng of the worlde / as wyrtneſſe
ſaynt Ponke, where he ſayth to the bre-
theres, Dabo leges meas &c. I wyl geue
my lawes ſayth god into theyr hertes, & in
theyr myndes ſhall I wyrtte yt. Beholde
how god gaue yt them at the begynnyng
in theyr hertes, and wyrt yt in theyr myn-
des, and they exercyſes his lawe wyrtten
in theyr hertes in dede and in effects.

Thus may ye ſe that at the begynnyng
god wrote his lawes in theyr hertes, and
therfoze muſte we nedes graunte that the
worde of god was taught to them longe
oz euer the congregacion taught yt. For
you ſe that by the word we were begoten /
therfoze the worde muſt nedes be before
we were begoten / oz elles how coulde the
worde begete vs.

By theſe wordes good rea-
ders ye ſe, that hym ſelfe per-
cepueth that all his other wor-
des were not wurtth a rythe,
bycauſe they came not nere þ
purpose, nor any thyng to w-
cheth them agaynſt whom he

It. pre-

precheth them. And therfore
seyng that Tyndale is by
myne answer therin proued
a foole/he goth as ye se ferther
than Tyndale went. But ther
in the nether he cometh to the
poynte, the more he proueth
hym selfe to go the ferther fro
reasō. For what reasō hath he
p in arguyng agaynst other,
sayth but the same p they saye.

Now all that euer he sayth
in these wordes, saye we a-
gainst whom he precheth the.

And we not onely saye the
thynges that he sayth nowe,
that is to wytte that goddys
worde was ere euer it was
wryten, and that it was wry-
ten in hartes ere euer it was
wryten in bookes/but these be
also the thynges that we spe-
cially

etally lay agaynst him, whose
 sayd chapyter thys preacher
 wolde wyth these wordes de-
 fende. For syth the gospell of
 Cryste and the wordes of god
 that are now wypte in boke,
 were all wyten in hartes by-
 fore they were wyten in bo-
 kes, and yet were at that time
 of the same strength and au-
 thozyte that they be now / we
 saye to Luther and Tyndale
 & all such oher heretikes, that
 they say false in that they pre-
 che & teche, that me are bounde
 to byleue nothyng but if it be
 wypte in boke / syth god is at
 his liberty to geue his word in
 to hys chyrch euen yet at thys
 daye, by hys owne mouthe,
 thow thinspyacyon of hys
 holy spyryte sent therunto, &

R iii. by hym

by hym selfe abydyng euer
therin / & at þ̄ p̄chynge of the
chyrche, wryte it i þ̄ hartes of þ̄
herers, as well & as surely as
euer he gaue hys word to his
chyrche by hys apostles, and
wrote it in the peoples hartes
at theyr p̄chynge, at suche
tyme as it was yet unwryten
in any of thapostles bookes.

And ouer this, we tell them
that the same chyrche, by onely
which chyrche they now know
whyche bookes be those that
haue the word of god in them
that the apostles and euange
listes haue wryten / the same
chyrche I say doth tell them,
that the wordes of god which
god wyll haue vs byleue, be
not all wryten in those bookes
but some parte styll remaine
onely

onely wryten in hartes, as be-
fore the bookes wryten they
dyd all to gyther. And we tell
them that Tyndale muste as
well byleue the chyrche in tel-
lynge hym whyche be those
wordes of god þ̄ yet remaine
vnwryten, as he doth & must
byleue it in tellyng hym why-
che be those bookes, in whyche
the wordes of god are wrytē.

And therfore good reders
what thynges in thys worlde
coude thys precher haue de-
uysed worke to brynge forth
agaynst me for Tyndals de-
fence, than those wyth whych
as ye se Tyndale is most cle-
tely confounded.

But now we shall ye se, that
this precher percepueth it wel
enough hym selfe. And ther-
fore

foze after that he hathe sette
forth Tyndals reason, & dys-
symuled myne answere that
I haue made to it/and so be-
foze hys audyence wrestled a
whyle in the darke, where for
lacke of syghte of the mater
they myghte se how he fell: he
waxed yet halfe wery therof
at last, and somewhat ashamed
to, lest he were peraduenture
spped/ & fayne wolde he ther-
foze haue shakē of the mater,
& rydde him self out honestly/
and therfoze in conclusyon he
cometh downe to this.

Some peraduenture wyl say, that the
chyrche was befoze this worde was wry-
ten in bookes of paper and parchement and
suche other thynges, and that the chyrch
dyd admit them to be rede of them, which
they thought necessary to take on theym.
They wyl saye that the chyrche was
befoze this was done, ye but what thyng
ye saye

is this to the purpose, or what shall we
 nede to stand arguyng of this mater.
 It is playne ynough to all men that hath
 eyes to se & eares to heare, how the word
 of god was befoze any chyrche was, & how
 the word of god was wryten afoze yt was
 wryten in any bookes or tabuls/ and ther-
 fore what shall we nede to dyspute thys
 mater. But good lord, ys yt had not ben
 wryten by the euangelystes in those days,
 how shold we do in these dayes, the whi-
 che bynge forth the scrypture for theym
 in dede/ and yet they wyl bere theym in
 hand that yt is no scrypture, and ys yt had
 not ben wryten in bookes then. Not wylth
 standyng ye may perceyue how the word
 was or euer the chyrche was, & the worde
 begate ys and not we the worde/ and al-
 so yt was wryten or euer the chyrche as-
 somed yt to be wryten.

Here haue ye sene good rea-
 ders after longe wrestelyng
 wyth me, what myght this pre-
 cher maketh to shake y mater
 of. For seyng that he can in
 no wyse defende Tyndalys
 reason, he wold at laste sayne.

A Make

shake of the questyon. And in
dede the questyō as Tyndale
frameth it of hys own falsshyp
for hys owne aduauntage, is
very fryuolouse and folysshe.
And therfore thys preacher
goth(as I say)somwhat fer-
ther and cometh nerer to the
poynt, in whyche the mater of
the questyon lyeth. But than
bycause he can not defende
Tyndale and auoyde myne
answere, after y tyme dreyn
forth in fornessynge of Tyn-
dals reason/whan he cometh
to the poynte he leueth myne
answere vntouched, & wolde
shake of y questiō for nought

But that thyng now good
readers wyl not well be for
hym. For the necessyte of this
questyō you se now your self.

For

for syth Luther, and Tyndale, and other suche hereticks, do teache that no worde of god is now to be byleued, nor to be taken for goddes worde by the teachyng of the catholyke chyrche, but yf it be wyrtē in scripture: they droue vs of necessity to tell theym agayne, that the chyrche was before the scripture, & before that any of goddes wordes were wyrtē therein / and that all hys wordes that he wyl haue byleued, were neuer wryten / and that he is not so tongtaped, but that he is at lyberte to speke yet mo wordes whan he wyl, and may bynde vs as well to byleue them, as euer he bounde vs to byleue any worde that euer he spake

Li. before

before be it vnwryten or wry-
ten. And that in all such thin-
ges Luther & Tyndale both,
and frere Barnes to, & all the
heretikes of them, muste (as
I sayd) of reason byleue the
chyrch as well whan it telleth
theym, these thynges Crist
hath by hys owne spyryte or
by the mouth of hys apostles
taught vs, as whan it telleth
them these thynges hath Crist
by the penne of hys apostles
wryten vs. Now is thys knot
so sure, that it can neuer be lo-
sed, but yf these heretikes or
thys precher for them, can by
playne scripture proue vs y
god hath caused al such thin-
ges to be wryten in scripture
all redy/and ouer that made
a promyse, eyther that he wyl
neuer

neuer speke any suche worde
more, or that yf he do, he wyll
at the leste wylse take no dys-
pleasure wyth vs, though we
tell hym playnely that syth it
is not in scrypture all redy, he
shall wyte it in yf he wyll, or
els wyll we not byleue hym.

The. vi. chapyter.

AND thys precher hym
selfe so well pceyueth
that thys poynt is trewe that
I tell you, that he wold fayne
yf he coulde proue it, say that
all suche thynges are wyrtten
all redy in scrypture. And
therfore though bycause he
seeth that I haue in the laste
chapyter of my fyrste parte of
Tyndals confutacyon, ouer-
throwen Tyndale therin, he

forbare to asserne it forth out
in playne and open wordes :
yet he gyueth hys audyence a
proper insinuacyon therof, &
maketh a pzetty glaunce therat,
in those wordes where he
sayth in the laste ende. But good
lord, yf yt had not ben wyten by the euā
gelystes in those dayes, howe wolde we
do in these dayes, the whych byng forth
the scrpyture for theym in dede/ and yet
they wyl bere theym in hande that yt is
no scrpyture, and yf yt haue not ben wy
ten in booke then. Not wythstandyng ye
may perceyue howe the word was oz euer
the chyche was, and the word begate
us and not we the word/ and also yt was
wyten oz euer the chyche allowed yt to
be wyten.

By these wordes wolde he
lo(though he say it not playn
oute) that folke sholde wene
that of any thyng whych we
be bounden to beleue, the euā
gelystes and apostles lefte in
theyr

they? dayes nought vnwrytē.
 whyche popnt pf yt coude be
 proued wolde helpe some he-
 resyes well forth, but yet not
 so many as heretyques wold
 make men wene. For many
 thynges that they saye be not
 in scripture, are yet in scryp-
 ture i dede. As is for the sacra-
 ment of cōfyrmaciō, and an-
 elyng, & holy orders, and ma-
 trymony, and the very blessed
 body and bloud of Chyste in
 the holy sacrament of the aul-
 ter. And for good woꝝkes a-
 gaynste fayth alone, and for
 holy vowes of chastyte a-
 gaynst thabominable bychery
 of freres that wedde nonnes,
 and many suche other thyn-
 ges. And in all suche maters
 the questyō is not of the word
 wryten

wryten or vnwryten; but by
pon the interpretacyō and the
ryght vnderstādyng of god-
des worde all redy wryten.
And therin is in effect the que-
styon also no more but whe-
ther that in the construcion &
expolycyon of holy scrypture,
we holde of reason better by-
leue holy saynte Austayne / ho-
ly saynt Ambrose, holy saynt
Hierom, holy saynt Cypriane,
holy saynt Chrysostome, holy
saynt Basyle, holy saynte Cy-
ril, and the thre Gregories
of Greke holy saintes all thre,
and holy saynte Gregory the
pope, wyth all the other olde
holy doctours and fathers of
the faythfull doctryne on the
tōne syde / or els on the tother
syde lewde Luther, and Lam-
bert,

bert, Barns, Hupskyn, and
 Swynghius, Swartherth,
 Tyndale, George Joy, and
 Denkchius, Baynam, Bay-
 felde, Hytton, and Teurbery,
 wyth brother Wyrt, and yong
 fether Fryth.

There wolde be nowe by-
 twene these two sortes no gret
 dout in the choyce (as methyn
 keth) yf he that sholde chose
 haue wyt.

And in suche maters thys
 is the great questyon in dede/
 whyche thyng yf any of theyr
 fauorers dare denye, and wyl
 afferme, that in the cōstruccio
 of the scripture they haue the
 olde holy doctours on theyre
 syde/let all these heretyques
 and al that bere them fauour,
 fynde out amonge theym all

¶ So

so myche as one of all the olde
holy sayntes, that so dyd con-
strue the scripture, as nowe
these newe heretyques do for
weddyng of monkes, freres,
and nonnes, which the whole
catholyke chy2ch all thys tye
ten hundzed yere, byfoze these
late lewde heresyges beganne
haue euer moze abhozred and
holdē for abominable/let the-
se new b2etherne (I say) nowe
fynd out among them all, any
one of the olde holy sayntes,
that sayde the b2eche of they2
bowes was no synne/ & then
am I content they say that all
the remanaūt be whole vpon
they2 part in all the remanaūt
of al they2 poysoned heresies.

But on the tother syde, yf
they can not among them all
fynde

fynde out so myche as one old
 holy man for theyre parte in
 this poynte, in whych we can
 bynne many agaynst them:
 then must they nedes cōfesse,
 that in the construccion of the
 scripture (for as mych at the
 leste wyse as apperteyneth to
 this poynte) saynge for the
 vndouted fayth of the whole
 catholique chyrche full fyften
 hūdred yere to gether agaynst
 these vobwrekyng brethern
 (which thyng alone suffyseth
 for theyr full condēpnacyon)
 ellis standeth all the question
 but in this, whyther of the
 twayne shold in therposycion
 of holy scripture be by reason
 amonge the vnlearned people
 better byleued / the olde holy
 gracouse doctours and sayn

¶ ii. tes,

tes, or these new wedded mā-
kes and freres gracelesse apo-
stas and heretyques.

And then syth no good cry-
sten man can doute whyther
parte ys the better of these
twayn/ no good mā can there
dout (ye se well) but that these
new doctours, Luther, Lam-
bert, Tyndale, Huyckyn, and
Swynglius, wyth all theyre
adherētes, be playn abomyna-
ble heretikes in this one point
at the lest. which poynt while
yt is so shamefull and full of
fylthy bestelynes / I dare be
bold to say that neyther hath
that man nor that womē any
respect or regarde of any clen-
nesse or honeste, that can with
fauoure vouchsaufe to rede
theyr bokes or here them, tyll
they

they fyrste forswere & abiure
the defence and mayntenaunce
of that incestuouse sacrilege
and very bestely bychery.

The.vii.chappter.

BUt nowe to retozne to
the poynt whych thys
precher wold couertly colour
in hys sayde wordes, & wolde
make it seme that thapostles
and euangelistes had wyten
all thynges that god byndeth
vs to bylyse, where he sayth,
But good lord p^ryt hadde not ben wy-
ten by the euangelistes in those dayes, how
holde we do in these dayes the whiche
byngge forthe the scripture for theym in
dede/and yet they wolte bere them in hand
yt is no scripture and p^ryt hadde not ben
wyten in bookes then?

These wordes seme to be
myswriten, eyther in the p^ryn-
cypall booke or in the coppe.

¶ iii.

For

For I thynke it wold be, yf it
hadde not bene wyrtten by the
euangelystes in those dayes;
how sholde we do in these
dayes, in whych we brynge
forth the scripture for vs in
dede, and yet they beare vs in
hande that it is no scripture.
How be it how so euer his
wordes were in dede/ he me-
neth by them (as ye se) to shew
y there was a necessity wher-
fore god caused all necessary
thinges to be put in wrytynge.
But vnto that poynte as I
haue all redy made answere
vnto Tyndale in the confu-
tacyon/ all the thynges that
the chyrche techeth for neces-
sary, and saye they were god-
des wordes, all those I mene
whych these heretykes saye
be

be not specyfyed in scrypture,
 and that therfore they be not
 goddes woꝛdes noꝛ any neces
 sary treuthes, but false inuen
 cyōs of Sathan (as Tindale
 sayth) & dāpnable dꝛemyys of
 men (as Barnes sayeth) this
 pꝛecher yet can not Denye, but
 kepte haue such thynges ben
 in remēbꝛaunce and obserued
 this thousand yere, ye twelue
 oꝛ thyrtyene hundred amonge
 chꝛyſten people, ye & as longe
 as the goſpels of Cꝛyſte hath
 bene wꝛyten, & happely some
 what befoze to, as may be ga
 thered of olde auncyent wꝛy
 tynges.

How be it though it were
 ſomwhat leſſe ſhall lytle foꝛce
 foꝛ the mater. Foꝛ if they may
 abyde by any meane in remē
 bꝛaunce

braunce a thousande yere / by
the selfe same meanes maye
they abyde in remembraunce
another thousande to. Than
syn these folkes saye that
these thynges beyng so longe
preserued and kepte in reme-
braunce, be out of the scrp-
ture: now woide I wytte of
thys preacher, whyther they
haue bene so longe kepte and
preserued by god, or by man,
or by the deuyl. If he saye by
god / than be they of likelyhed
good thynges, & not falsedes
but treuthes. And yf he saye
that they be false, and that yet
god hath kepte them / than fo-
loweth it at the leste that he
could haue kept them as well
all thys longe whyle though
they had bene trewe, and that
wyth

without the scripture, as he
hath kepte theym hytherto.
And thereof foloweth it also
that he hadde no necessitye to
cause euery necessary trowth
that he wolde haue kepte in
remembraunce to be putte in
y^e scripture, as thys precher
wolde haue it seine.

But now yf thys precher
wyl saye on the tother syde,
that these thynges haue not
ben p^reserued by god among
ch^rysten people / but be false
thynges, and haue all thys
longe whyle bene kept eyther
by man or deuyl: yet syth
god is as strong & as mighty
as man and deuyl bothe, it
foloweth ye se well that the
thyng whych they haue done
in keepyng of false thynges,

A god



god coulde as well do in the
kepyng of trewe thynges, &
neded to the kepyng no moze
scripture then they.

And thus good readers
euery way ye se that this rea-
son of thys precher whyche
Tyndale layed agaynste me
befoze hym, þ god dyd cause
all necessary thynges to be
wryten in scripture, bycause
that els they coulde not haue
contynued in remembraunce/
thys reason I saye ye se can
not holde. For those thynges
haue contynued as longe in
remembraunce, whych thyn-
ges theym selfe saye be not in
the scripture.

For where this precher pro-
testeth the necessitye of þ put-
tyng of all thyng in scrip-
ture,

ture, wyth a fygure of apoc-
trophe and turnynge his tale
to god / cryenge oute, O good
sorde, yf yt had not ben wryten by the euā-
gelystes in those dayes, howe wolde we
do in these dayes, the whych brynng forth
the scripture for the in dede / & yet they wil
bere them in hand that yt is no scripture.

These wordes lo proue
playnely for my parte, that
there is as great suerty in the
worde of god unwryten and
taught vnto the chyrch by the
spyrte without the scripture,
as in his word wryten in the
scripture. For who so byleue
the chyrch, wyl graunt both /
& who so byleue not y^e chyrch,
wyl deny both, as this prea-
cher here sayth hym selfe. For
he knoweth not whych is the
scripture but by the chyrche
And therfore where he saith y^e
O ii men

men now a days yf we lay the
forth y scripture in dede, they
wyl bere them in hande yt is
no scripture/ verily yf yt hap
(as yt happeth often) that the
preachers of these new sectes
do lay forth for them very scrip
ture in dede, whyche scrip
ture maketh not for them in
dede, but som fals gloses that
they geue the scripture in
dede/ there wyl the trewe ca
tholyque preachers say, that
they abuse the scripture in
dede. But they wyl neuer say
that the scripture whych they
brought forth, is no scripture
in dede. For y way doth none
else but these heretikes onely/
no; they can not all saye that
there is any lese or lyne, that
euer them self haue taken for
scripture

scripture hytherto, but the ca-
 tholyque chyrche of whome
 they lerned yt dothe afferme
 the same. But on the tother
 syde there are some partes of
 scripture, whyche the whole
 catholyque chyrche affermeth
 for scripture / whyche partes
 yet these heretyques afferme
 for none. As for ensample the
 selfe same ystle of saynt Fla-
 mes, which this precher made
 that sermon vppon / whyche
 ystle frere Luther and frere
 Barnes both, lette not boldely
 to deny for scripture, bycause
 in many places yt destroyeth
 theyr heresyes. And yet is
 there neuer an heretyque of
 them for all that, but where
 yt may serue to seme to proue
 his purpose, there wyll he
 R. iii. bynge

brynge yt forth for saynt James owne, and fynd no faute therwyth.

And thus good crysten readers here haue I somewhat shewed you howe lytle cause the bꝛethern haue to boist that pꝛece of that sermon, and say that it hath well defēded Cindales sayde chapter, and clearely cōfoded men in that part of my confutacyon. And thys haue I shewed you somewhat the moze at length, because yt toucheth a poynte that is eyther for the maynteynyng or cōfōūdyng of many great helpes a very specyall kay.

The. viii. chappter.

For as for the pꝛeachers other pieces in y^e begynnyng of those woꝛdes, I haue
let

let passe vntouched / where he
 sayth , he hath begoten vs by the word
 of hys trouthe, euen as yt pleased hym.
 Marke that saynte James sayth euen as
 yt pleased hym. If we were begoten and
 made euen as yt pleased hym / then was yt
 not done as yt pleased vs. And agayne yf
 we were begoten by hym / then coulde
 we gyue hym none occasyon to loue vs.
 For why we cam of hym & not we of vs.
 These wordes good readers
 haue no great harne in them
 at the fyrst face. But they al-
 lude vnto certayne wordes of
 Tyndale , wyth whych he ar-
 gueth agaynst me, bycause I
 saye in my dialoge that man
 may with his fre wyl by good
 endeuoure of hym selfe , be a
 worker wyth god toward the
 atteynnyng of sayth. Agaynste
 whych sayeng of myne , Tynd-
 dale (as I haue shewed in my
 seconde parte of Tyndales co-
 futacyon

lutaciō, in mockage of mānes
endeuoure toward the byliel,
& in scoznyng that man shold
captiue his vnderstandyng &
subdew his reason into the ser
uice of fayth) answereth me
wyth an hydyouse exclamacy
on/ and cryenge out vpon my
fleshelynes and foly, someth
out hys hygh spyrytuall sen
tence after this fashyon.

O how betleslynde ie fleshely reason:
the wyll hath none cperacyon at all
in the wozyng of fayth in my soule,
no moze then the chyld hath in the be
getyng of his owne father. For sayth
Poule yt is the gyfte of god and not of
vs. Whyy wytte muske shewe me a trewe
cause oz an apparaunte cause why, ere
my wyll haue any wozyng at all.

To this pyece of Tyndales
tale yt seemeth, that this prea
cher dothe allude. And he co
uertly layeth as ye se, the rea
son

son that Tyndale layeth for
 it, of the begeter & him that is
 begotē. But he layeth not the
 authoꝛyte of saynte Poule as
 Tindal doth. But he layeth þ
 woꝛdes of saynt James, why
 che he hath here in hande, God
 hath wplyngly begotten vs wyth the
 woꝛde of his trewth/ and stycketh
 for this purpose vppon thys
 woꝛde, wplyngly, and argueth
 thus, god begate vs wplyngly sayth
 here saunte James, that is to wpt after
 hys owne wyll, and as yt pleased hym/
 ergo he dyd not begete vs after our owne
 wyll nor as yt pleased vs.

This argument hath this
 preacher vnderpopped and
 enforced, wyth interpretynge
 of the woꝛde wplyngly/ for that
 is the woꝛd of saynte Jamys.
 whyche woꝛde the preacher
 strengtheth here wyth after hys
 D owne

of his owne wyll and as yt pleased hym self.
And yet neyther that worde
wylllynge of yt selfe, nor streng-
thed wyth all these other, can
make but a bare forme of ar-
guyng yt yt were in a nother
mater. For if I desyzed a man
to geue me a thyng, and labo-
red myche to hym therfore, &
myche endeuered my selfe in
many thynges to please hym,
to thentēt that he wolde geue
yt me, and that he theruppon
so dyd / thys were then but a
poore argument to saye thus:
this man wylllynge gaue me
this thyng, & after his owne
wyll, and as yt pleased hym/
ergo he gaue yt me not after
myne owne wyll & as yt plea-
sed me. For as yese, yt bothe
pleased hym to geue yt me, &
also

also yt pleased me that he so
sholde / or elles I wold neuer
haue despyed yt, nor neuer
haue labored therfore.

And thus ye se that thys
authorite of saynt Jamys no
thyng helpeth thys precher
in hys purpose agaynst all oc
caspon and all endeouore of
man towarde the gettyng of
fayth, by whych we be by-
goten.

But Tyndale layth that
terte of saint Jamys agaynst
the sacrament of baptisme, to
proue that the worde of the
promyse dothe all the wurke
in the regēdyng of the soule
by fayth / and that the water
toward the infusyō of grace,
or weſhyng of the soule, is
none instrument of god, nor

¶ ii. no

no thyng ellys but a bare
graceles token/bycause saint
Jamys sayth that god hath
clensed vs by the worde of
trouth, whych Cindale there
expouneth by the word of his
promyse/as though neuer a
worde of god were trewe, but
onely hys promyse. Now of
trouth the worde of god that
a precher precheth, by whych
the poyntes of the faith be le-
ned/be sygnes & tokens that
sygnyfye the thynges in the
mynde, whiche are by those
wordes brought vnto the he-
ters eare, and from the eare
to the hart/as the water syg-
nyfyyeth and betokeneth the
inward washyng of the soule
in that sacramēt. And as god
vseth the tone tokē of þ word
to the

to the waschyng & clensyng
of the soule thow þ̄ meane
of obedyence of the wyll, in
capturynge of hys reason &
vnderstandynge in to the ser-
uise of fayth, by credence and
assent geuyng vnto the word
of fayth / in whiche what so
euer Tyndale saie and thys
prechour to, mā haupnge age
and vse of reason, maye be a
wyllyng wurker with god / or
ellys wherto sholde any man
aduise and byd another come
vnto the trewe fayth : so may
god vse the tother tokē of the
water as an instrument also
to the same purpose, by the
lyke meane of obedyence on
the mannys parte, in submyt-
tyng hys selfe to that ablu-
cyon, for the fulfyllynge of

¶ iii. goddes

goddes commaūdement and
ordynauce.

How be it what I ferther
answere Tyndal to these wor-
des of saynt Jamys / who so
lyste to se, let hym rede in my
fyrst parte of Tyndalys con-
futacyon in the answeere vnto
Tyndals pzeface y nōber. liii.
and than set this to it / and he
shall se that neyther Tyndale
there nor thys precher here,
hath by theyr maner of expou-
nyng these wordes of saynte
Jamys, wonne thē self inych
wurshyp. How be it of trouth
the thyng that goth nerer to
theyr purpose agaynst all the
wurke of fre wyll, and all en-
deuour of man towarde the
attaynyng of fayth, is the au-
thorpyte of saynte Poule that
Tyndale

Tyndale byngeth forth /
 which yet proueth it not. And
 the reason that he layeth by
 sāple of y father and y sonne /
 whyche reason thys precher
 though somewhat fayncely
 syth he seeth it wyl not serue,
 yet somewhat repeteth here by
 these wordes, where he sayth,
 And agayne yf we were begoten by hym,
 then coulde not we geue hym none occa-
 syon to loue vs / for why we came of hym
 and not we of vs : by these wordes
 he meaneth the thyng that
 Tyndale alledgeth where he
 sayth, The wyll hath none operacyon
 at al in the working of sayth in my soule,
 no moze then the chyld hath in the be-
 tyng of his father. And of trouth
 Tyndale & hys precher sayde
 somewhat, yf in the spyrituall
 generacyon the man that ys
 legend, were euer moze as
 farre

farre from all worke of wyll
at suche tyme as god goth a-
bout to bygete hym by fayth,
as is the chylde at such tyme
as hys graundefather goeth
about by nature to byget his
father.

But now on the tother syde,
yf in the generacyō at the be-
getyng of hys father, y sonne
be not yet so mych as a chylde,
noz hath no wyll at all/ and at
the tyme of the spyrtyuall re-
generacyon of hym selfe, he
that is regendred hadde to be
more than a chylde, and haue
the fredome of his own wyll,
and hath the choyce therby
put in hys owne hande, wher-
ther he wyll at goddys cal-
lyng to fayth by redyng, pre-
chyng, myracle, and suche
other

other occasyons , wyth good
 inwarde mocyon added also
 therto, folow the spyryte, and
 walke and wurke wyth god
 by captuyng of hys owne
 vnderstādyng & subdewyng
 of hys owne reason, into the
 assent and bylyef of the thyn-
 ges that he shall be moued
 vnto, and by callynge vppon
 the contynuaunce of goddes
 gracypouse helpe therunto , &
 therby come into the seruyce
 of fayth / or whyther he wyl
 ellys reiecte goddes good &
 gracypouse mocyon and resyst
 it, and so fle from the gettyng
 of the gyfte of fayth : yf the
 man I saye be at the tyme of
 hys spyrytuall bygetyng in
 thys case, as euery man that
 hath at the tyme age and vse
 of

of reason is/thā is thys sam-
ple that Tyndale doth there
put, & that this preacher doth
here repete, of the chylde at
the carnal byrth of his father,
mych lesse lyke the man at the
spyrituall byrth of hym selfe,
then is an apple lyke vnto an
opster.

Howe be yt good readers,
bycause the bꝛetherne blame
my booke for the length / I
wyl make no lenger argumēt
of this mater here / for in these
few wordes yt appereth mete-
ly well.

But yf any mā thynke hym
selfe with this not yet fully sa-
tisfied, then hath he nede for
his contentacyon to se the ma-
ter handled somewhat moze at
length. And who so therfore
lysteth

lysteth so to do, let him rede in
 my fourth boke of Tyndales
 cōfutation, which is in y^e fyrst
 boke of the second part, in the
 chapiter of y^e maner and order
 of our eleccyon begynnynge.
 If he lyst in y^e lefe that is mar
 ked wyth the number of .c. xii.
 and then wyl his owne rea
 son serue hym to se how farre
 the matter goth: whych yf he
 rede out, I dare boldly pro
 myse that he shall there fynde
 suche thynges, as agaynste
 Tyndale and thys preacher
 both, shall as for this poynte
 in all reason be suffycient to
 satysfye hym.

But now yf thys preacher
 wyl peradventure saye, that
 of his word^e in both these ma
 ters I haue myse reherfed
 P ii. hym

hym / I am redy to brynge
forth my coppe and the man
of whome I hadde yt to. Or
elles I shal make him a mych
fayrer offer / bycause he maye
peraduenture say that he ne-
uer wrote that sermon hym
selfe, but that some of his au-
dyence whyche of deuocyon
wrote as myche as they bare
away vppon the herping, dyd
wryte yt dimynute and māg-
led for lacke of good remem-
braunce / let hym vppon thys
answere of myne sene (yf yt
happen to come into his han-
des) wryte his owne wordes
hym selfe / not onely as well
as he the sodaynly spake the,
but as well also as he cā with
longe layfoure make theym.
And when he hath done in the
the

the beste that euer he can, and
take whose helpe he wyl to/
if he make it so as he may ther
wyth auoyde and refell my
cōfutyng of Tyndale in those
two poyntes that those woꝝ-
des of his sernon touche, then
dare I be bouēden to forswere
this lande, and lyue in Ant-
warpe and be Tyndals man.

How be it yf in the mater
of mānys endeuoure toward
the attaynyng of fapth, by
walkyng on wyth god wyl-
lingly after that god hath pre-
uented hym wyth hys grace,
by callyng on hym and gy-
uyng hym occasyon to come
forward/yf any bꝛother thin-
ke to scape and auoyde my
pꝛofe in the place afoꝛe remē-
bred, by the dystynccyon that
¶ iii. Tyn.

Tyndale hath lerned of Phi-
lyppe Swarterthe, and bryn-
geth forth agaynste me of hy-
stozpcall fapth and felynge
fapth (whyche dystynccyō dy-
uerse of the bretherne and sy-
sterne haue in theyz mouthes
now, and therwpyth sodaynly
caste a myste befoze vnlernd
mēnys eyen, and make them
adased for y tyme that neuer
harde of it befoze) he y wolde
wynde awaye wyth thys dy-
stynccyon, shall nothyng a-
uoyde my confutynge of Tin-
dale in that place. For yf hys
dystynccyon be trewe / yet vpon
goddes gracypouse proue-
cyon and fyrst callynge vpon,
I saye and there proue that
the wyllynge endeuoure of
man in folowynge, helpeth to
the

the attaynyng of euery man-
 ner kynde of fayth/and procu-
 reth the progresse & encrease
 of grace to the pcrfytynge of
 that vertue in man and wyth
 man, whych god fyrst began
 in man by goddes owne pre-
 uencyon without man/but in
 them that haue age and dys-
 crecyon, bseth not to fynyshe
 and fulfyll it wythout man/
 but whā man refuseth (except
 he mende and turne) els god
 leueth fynally hys own good
 bygone wurke vnfynysshed.
 And therfore sayth saynt Au-
 stayn to euery man that hath
 vse of reason: He that hath
 created the wythout the, doth
 not iustifye the wythout the.

And yet for ferther conclu-
 syon, bycause I here say that
 the

the same dystynccyon of hysto-
rycall fayth and felyng fayth,
glytereth nowe so gayly in
the bʒetherns eyen / lette them
rede my confutacyō thozow.
¶ Dʒ bycause they call that to
longe, lette them rede but the
seuenth boke, whyche is en-
tytled the defence of the secūd
reason agaynst Tyndale. ¶ Dʒ
yf they thynke yʒ boke alone
to longe, let them leue a grete
parte of the boke, and begyn
in that lēse and that syde of
the lēse that is marked wyth
the number of .cccxl. And then
yf they can for hart burnyng
abyde and endure to rede it
vp to the ende / ¶ I dare be bold
to warraunt, that they shall
fynde the same gaye golden
dystynccyon of hystorycall
fayth

fayth & felynge fayth, founden
 fyrst by Whyllyp Swarterthe
 (whych lyke as frere Huskyn
 hath named hym selfe Eco-
 lampadius, hath made hys
 name now Melancthon) This
 dystynccyon I saye so made
 by Melancthon, shall they se
 so brought in there by Tynd-
 dale, and so set forth and fur-
 nished by the lernynge and
 labour of them bothe, that it
 cometh to suche passe in con-
 clusyon, that no parte of all
 Tyndals tale is brought to
 moze shamefull confusyon.

But nowe the bzetherne
 wyll (when any good catho-
 lyque man prouoketh theym
 to rede the place in my boke)
 answere as dyuerse of theym
 haue done ere this, to suche
 A good

good catholyque folke as p^{ro}
uoked them therto & offered
to rede yt with them, and ther
uppon to trye betwene theym
whyther Tyndale oz I hadde
better reason on oure parte:
the b^{re}therne haue vpon this
offer sh^ounken at last therfro,
after great crakes made of
Tyndales parte, wyth i^great
contempte of myne answere
byfoze/ and haue answered y^t
they wyll not myssepende
they^r tyme in redyng of myne
answer, they se Tydales tale
so sure.

Now of trouth this had ben
a good answere and a reaso-
nable, yf when they were fast
in the trew catholyque fapth,
they wolde thus haue answe-
red any such as wold haue ad-
upsed

urged theym to rede in Tyn
dale, and serche whether the
fayth of all the holy sayntes &
of all the whole corps of crys-
tendome thys .xv. hundzed
pere to gether, were trewe or
false. For that were a thyng
wherof yt were a very fransey
to doute.

But now they that are fled
from the fayth of all them, of
whose fayth there was no
cause to doute/and are fallen
to the faith of a few faythlesse
folke, false apostatas wylde
wedded monkes and freres
and theyr sonde dyscyples: if
they make theym selfe so sure
of theyr deuplythe doctryne,
that they refuse to rede the
thynges that are wyten for
the confutacyon of theyr er.

¶ ii. cours

cours/ euery good catholyke
man that so seeth thē do, may
wyth good reason tell theym
ȳ they do not cleue to these fo
lyshe heretykes for any thyng
that they thynke them to save
trouth, but bycause they wold
fayne yt were trouth whyther
yt be or no/and that they shew
theyr frowardnes therein very
playnely, whyle theyr hertes
abhorre and can not abyde to
rede any boke, by which theyr
own conscyence geueth them
ȳ they shal fynd theyr opiniōs
playnely proued false, & theyr
archheretykes playnely pro-
ued folys. For yf they hoped
the contrarye, they wolde (I
warrunt you) be them selfe
the fyrste that wold call other
thereto.

And

And thus myche for thys
tyme suffyleth for this poynt.

The. ix. chapyter.

Now come I to theym
that say I hadle Tyn-
dale and Fryth and Barons
vngoodly and wyth vncome-
ly wordes, callinge them by
the name of heretykes and fo-
lys/ and so vse them in wor-
des, as though the men had
neither wytte nor lernynge/
where as it can not be denyed
(they say) but y they be suche
as euery man knoweth well
haue both.

As for wytte and lernynge
I no where saye that any of
them haue none/ nor I meane
no ferther but for the maters
of theyr heresynges. And in the

Q. iii. trea-

treatynge of those / they shew
so lytle wyt or lernynge eyther
that the more they haue, the
more appereth the feblenesse
of theyr parte and the falsed
of theyr heresies, yf they haue
any great wytte or any great
lernynge in dede, and than for
all that, in the defendynge of
those maters with such folish
handelynge so shamefully co
founde them selfe.

How be it of very trowth,
god vppon such folke as ha-
uynge wyt and lernynge fall
wylfully from fayth to false
heresye, sheweth hys wraath &
indignaciō with a more ven-
geaunce in some parte, than
(as some doctours saye) he
doth vppon the deuyll hym
selfe.

For

For (as dyuerse doctours
holde opinyon) the fendes be
fallē from grace, and therfore
haue lost theyr gloze / yet god
hath suffered theym to kepe
theyr gyftes of nature styl, as
wyte, bewte, strength, agy-
lyte, and such other lyke.

And father Alphonse the
Spaynyshe frere told me, that
the deuyls be no suche defoz-
med euyl fauoured creaturs
as men imagyne theym / but
they be in mynde proude, en-
uouse, & cruell. And he bode
me that yf I wolde se a very
ryghte image of a fende / I
sholde no moze but eyn loke
vppon a very fayre woman
that hath a very shrewed fell
curled mynde. And whan I
shewed hym that I neuer saw
none

none such, no: wist not where
I myghte any such fynde / he
sayd he coulde fynde foure o:
fyue / but I canne not byleue
hym. No: verily no moze can
I byleue that the fendes be
lyke fayre shewd women yf
there were any such. No: as
the world is, it were not good
that yonge men sholde wene
so. For they be so full of co-
rage, that were the fendes ne-
uer so cursed, yf they thought
them lyke fayre women, they
wold neuer fere to aduenture
vpon them onys. No: to saye
the treuth no moze can I by-
leue neyther, that the dāpned
spyrtes haue all theyz natu-
rall gyftes as whole and as
perfayte as they had byfore
theyz fall,

But

But surely yf they haue/thā
 (as I sayed before) god hath
 on Tindale, Barne, & Fryth,
 & those other heretykes, moze
 shewed hys vengeaunce in
 some parte, then he dyd vpon
 the deuyl. For in good fayth
 god hath as it semeth fro these
 folke taken awaye the beste
 parte of theyr wyttes.

For lyke wyle as they that
 wolde haue byelded vppon the
 toure of Babylō for them self
 agaynste god, hadde suche a
 stoppe throwen vppon them,
 that sodaynely none vnder-
 stode what another sayed/su-
 rely so god vppon these here-
 tykes of our tyme that go be-
 sylly aboute to hepe vp to the
 skye theyr foull fylthy dung-
 hyll of all olde and newe false

R **stync**

none such, nor wist not where
I myghte any such fynde/ he
sayd he coulde fynde foure or
fyue/ but I canne not byleue
hym. Nor verily no more can
I byleue that the fendes be
lyke fayre shrewd women yf
there were any such. Nor as
the world is, it were not good
that yonge men sholde wene
so. For they be so full of co-
rage, that were the fendes ne-
uer so cursed, yf they thought
them lyke fayre women, they
wold neuer fere to aduenture
vpon them onys. Nor to saye
the treuth no more can I by-
leue neyther, that the Dāpned
spyrtes haue all theyr natu-
rall gyftes as whole and as
perfayte as they had byfore
they fall.

But

69
But surely yf they haue/thā
(as I sayed befoze) god hath
on Cindale, Barns, & Fryth,
& those other heretykes, moze
shewed hys vengeaunce in
some parte, then he dyd vpon
the deuyl. For in good fayth
god hath as it semeth fro these
folke taken awaye the beste
parte of theyr wyttes.

For lyke wyle as they that
wolde haue byelded vppon the
toure of Babylō for them self
agaynste god, hadde suche a
stoppe thowen vppon them,
that sodaynely none vnder-
stode what another sayed/su-
rely so god vppon these here-
tykes of our tyme that go be-
syle aboute to hepe vp to the
skye theyr foull fylthy dung-
hyll of all olde and newe false

¶ R. Sync

stynckynge heresies, gathered
vp togyther agaynst the trewe
catholyke fayth of Cryst, that
hym selfe hath euer hytherto
taught hys trewe catholyke
chyrch: god I say, which whā
the apostles wente aboute to
preche the trewe fayth, sente
downe hys owne holy spyryt
of vnyte, concoꝝde, and treuth
vnto them, wyth the gyfte of
speche and vnderstandynge,
so that they vnderstode euery
man & euery man vnderstode
them/hath rered vp and sent
amonge these heretykes the
spyryte of errour and lyenge,
of dyscoꝝde and of dyuysyon,
the dampned deuyll of hell,
whyche so entangleth theyꝝ
tunges and so dystempereth
theyꝝ braynes, that they ney-
ther

ther vnderstande well one of
them another, noꝛ any of the
well hym selfe.

And this that I here saye,
who so lyst to rede my boke,
shall fynde yt so trewe and so
playnely pꝛoued in many pla
ces, that he shall well se & say
that this is the thyng whych
in my wꝛytyng greueth this
blessed bzetherhed a litle moꝛe
then the leng th.

And therfoꝛe where they
fynde the faute that I handle
thesefolke so foule/how could
I otheꝛ do? Foꝛ whyle I
I declare and shewe theyꝛe
wꝛytyng to be suche (as I ne-
des muste, oꝛ leue the moſte
necessary poꝛntes of all the
mater vntouehed) yt were ve
ry hard foꝛ me to handle yt in

R ii. Suche

suche wyse, as when I playn-
ly proue them abominable he-
retykes and agaynst god and
his sacramentes and sayntes
very blasphemouse folis, they
holde wene that I speke the
fayze.

But then they saye that the
pacyfyer whyche wyrteth of
the deuylyon bytwene the spy-
ritualty the tempozalty, cal-
leth no man by no suche na-
mes / but speke he neuer so
euyl of any, he can yet vse his
wordes in fayze maner, and
speke to eche man gentylly.

I can not say nay but y is
very trouth. How be yt euery
man hath not lyke wytte nor
lyke inuencyon in wyrtynge.
For he fyndeth many proper
wayes of vtterynge euyl ma-
ter

ter in good wordes, whyche
 I neuer thought vppon, but
 am a simple playn body mych
 lyke the Macedonys, for
 whome Plutarke wyrteth y
 kynge Philyppe theyr maye-
 ter made a resonable excuse.

For whē they were in y warre
 some of theyr enemyes fled fro
 theyre owne kynge and came
 in to kynge Philyppes ser-
 uyce agaynste theyr owne cou-
 trey. wyth whome when the
 Macedonys fell some tyme
 at wordes, as it ofte happeth
 among souldyours / the Ma-
 cedonys in spyght wold call
 them traytours. wheruppon
 they complayned to kynge
 Philyppe, and made the ma-
 ter sore and greuouse / that
 where as they had not onely

R iii. left

left theyꝝ owne natyue coun-
treꝝ, but dyd also fyghte a-
gaynst yt and helpe to destroy
yt, for the loue & seruyce that
they bare towarde hym/ hys
owne people letted not in an-
gre and in despyghte to call
them false traytours. wherup-
pon kynge Phylpp answered
them. Good felowes I pray
you be not angry wyth my pe-
ple, but haue pacyence. I am
soꝝy that theyꝝe maner ys no
better. But I wyll ye know
them well ynough/ theyꝝ na-
ture is so playne, and theyꝝ vt-
teraũce so rude, that they can
not call an horse but an horse
they. And in good fayth, lyke
those good folke am I. For
though Tyndale and Fryth
in theyꝝ wytynge, call me a
poete

poete/yt is but of theyꝝ owne
courtesye, vnderferued on my
parte. For I can neyther so
myche poetry noꝝ so myche re
thoryque neyther, as to fynde
good names foꝝ euyl thyn-
ges/ but euyn as the Macedo
nyes could not call a traytour
but a traytoure, so can I not
cal a fole but a fole, noꝝ an he-
retyque but an heretyque.

Some of y^r bretherne sayd,
that I sholde at the lest wyse
call frere Barnes by the name
of doctour, bycause he was
authoꝝysed and made a doc-
tour of dyuynyte by the vny
uersyte. But one answered
foꝝ me to y^r, & sayd that name
was geue, to serue foꝝ y^r tyme
in which he was mete to tech/
and not nowe when he is not
mete

mete to teache, but is by the
chyrche for false teachyng for-
biden to teache. But then vn-
to that one of them answered
agayne and asked, why shold
I then call hym frere styll
whyle he is nowe no lenger a
frere no moze then a doctour.

But vnto this I coulde be-
twene theym tell some reason
of dyfference. How be yt ra-
ther then to make this boke
ouer longe, by holdyng a pro-
bleme vppon euery tryfle / I
shalbe content like as in stede
of doctour men call hym here
tyke, so in stede of frere to call
hym the tother name that
euery man calleth all those
that be runne out of relygyō.
So there haue I fallen on a
fayrefygure vnware, that ys
I trow

¶ I trowe called periphrazys,
to voyde the fowle name of
apostata.

But nowe these good bre-
therne that fynde the faute
wth me, that I speke no say-
ter vnto these holy prophetes
of theys / be so egall and in-
dyfferent, that in theym they
fynde no faute at all for theys
abominable raylyng agaynst
so many other honest honora-
ble good and vertuose folke,
nor for condempnyng for dam-
ned heretyques the whole ca-
tholyque chyrch of all crysten
people except heretykes, both
spyrituall and temporall, se-
cular and relygyouse to.

¶ But then y good brethern
excuse them and say, that they
wyte agaynst none but onely

S theym

theym that are noughte, and
wryte but against theyr vices.

But this wyl euyl defend
them, when Barons wryteth
against y whole clergy, & Cin
dale saith expressely y of them
all there is neuer one good.

And also they wryte not so
much agaynst pompe & pryde
and glotony, as agaynst wat-
chyng and prayeng, fastyng
and wylfull pouerty / and all
these thynges in good religy-
ouse people the heretyques
abhorre, and call yt but ypo-
crysye.

Then rayle they not so sore
in wordes agaynste the laye
people / but as fayze as they
flater theym to make theym
enmyes to the clergy, yet they
damne them all to the Deuyll,
both

both them selues and they: fa-
thers, & they: graundfathers,
and they: graundfathers great
graundfathers to. For they
say that thys .viii. hundred
were all the corpes of crysten-
dome hath ben led oute of the
ryght waye fro god, and haue
lyued al in idolatry, and dyed
in seruyce of y deuyll/because
they haue done honour to Cri-
stes crosse, and prayed vnto
sayntes, and reuerenced they:
relyques, and honored they:
ymages, and ben baptysed in
latyne, and taken matrymo-
ny for a sacrament, and vsed
confessyon, and done penaunce
for synnys, and prayed for all
crysten soules, and ben aney-
led in they: deth bedde, & haue
taken they: housell after the

S ii. rye

ryte and blage of the chyrche,
and haue set moze by þ masse
then they sholde do, and byle-
ued that it was a sacryfycce, an
hoste, and an oblacyon, & that
yt sholde do theym good, and
haue byleued that there was
neither brede noz wyne in the
blessed sacrament of the aut-
ter, but in stede of brede and
wyne þ very bodye and blood
of Cryste. All these thynges
say Tyndale and Barnes both
be very false bylyfse and gret
damnable synne in þ doyng/
and so dampne they to the de-
uyl the whole catholyque
chyrche bothe tempozall and
spyzitual & (excepte heretikes)
leue not one man for goddes
parte this .viii. hundred yere
paste by theyz owne lymptacy-
on/and

on/and of trouth yf they? fals
herelyes were trew, not in the
tother .vii. hundzed byfoze y
neyther.

Now whan that agaynste
all the whole catholyke chy?-
che, bothe that now is, & that
euer befoze hath ben from the
apostles dayes hytherto, both
tempozall and spyrytuall, ley
men and relygyouse, and a-
gaynst all that good is, sayn-
tes, ceremonyes, seruyce of
god, the very sacramentes &
all, and most agaynst the best
that is to wytte the pzechyous
body and bloud of our saup-
our hym selfe in the holy sa-
crament of the aulter, these
blasphemouse heretykes in
they? vng Macyouse bokes so
vilanously ieste and ryle:

S it were

were not a mā wene you be
farre ouersene and wurthy to
be compted vncourtayse, that
wolde in wytyng agaynste
they: heresyces, presume wyth
out great reuerēce to reherse
they: wurthyfull namys.

If any of theym vse they:
wordes at they: pleasure, as
euill and as vyllanouse as
they lyte agaynste my selfe/
I am content to forbere any
requytinge therof, and geue
them no wors wordes agayn
then yf they speke me fayre/
noz vylenge them selfe toward
all other folke as they do,
fairer wordes wyl I not geue
theym then yf they spake me
fowle. For all shall be one to
me, or rather the worse the
better. For the pleasaunt oyle
of

of heretykes caste vpon myne
 hede, canne do my mynde no
 pleasure / but contrary wyse
 the worse y^e suche folke wyte
 of me, for hated y^e they bere
 to the catholyke chy^rche and
 fayth / y^e greater pleasure (as
 for myne owne parte) they do
 me. But surely they² raylyng
 agaynst all other, I purpose
 not to bere so pacyentely, as
 to forbere to lette theym here
 some parte of lyke language
 as they speke. How be it vt-
 terly to matche them therein,
 I neyther cā though I wold,
 nor wyll neyther though I
 coulde / but am content (as I
 nedes muste) to geue theym
 therein the maystry, wherein to
 matche theym were more re-
 buke then honestye.

Now

Now yf they excuse them
selfe, and say they speke euill
but of euill thynges (for so
call they good wurkes of pe-
naunce, and so call they the
ceremonies and sacramentes
of Crystes chyrch) I answered
them playnely that they lye/
wherin euery trewe chrysten
man wyll testyfy that I say
treuth / for those thynges be
good and holy whych they
rebuke and call nought. And
I saye ferther also, that by
y excuse of theyrs, they make
myne excuse to, in the thyng
wherwyth they be wurst con-
tent / that is to witte, where I
sumewhat sharpely rebuke
wedding of frerys & nonnys/
whych thyng is as all the
woylde woteth, bestely and
abomy

abomynable in dede.

And also yf they wyll excuse
 them selfe, and saye that as
 towchynge men, they rayle
 agaynste none but suche as
 be lewde and nought: to this
 I answer fyfte that in thys
 thyng they lye. For they rayle
 agaynste all. And some they
 call noughte by name, whose
 specyall goodnes shall haue
 recorde and wytnesse of all
 good folke that know them.
 Secundy I say ferther, that
 by thys excuse of theyrs / they
 must nedes excuse me to, whā
 I rebuke them selfe. For they
 be well and openly knowen &
 conycted for heretykes, whi-
 che is ye wote well the worst
 crime that can be / & that for
 heretykes of suche a maner
 I write,

sorte, as is the wurste kynde
of that cryme that euer came
out of chrystendome.

How be it I am yet content
for all thys, to fall at some
reasonable composycyō with
them. Let vs take thys waye
bytvene vs from hence forth
yf they lyst. Lyke as I do not
allow but abhorre inconty-
nence in sacred professed per-
sons y haue bowed chastyte/
so let them confesse that them
selfe abhorre also the bestely
bycherly mariages of mōkes
freres and nonnes, and of all
suche as haue vnto god pro-
mised & bowed the contrary.
And than syth all our matter
is onely of the fayth/let them
forbere in stede of reasonyng
to fall to raylynge vppon
other

other mennys luyng. For
therby fleyng fro the mater
of fayth / they furnyſhe oute
theyr proceſſe wth luyng,
whyle the ſawtes of ſome,
they lewdely laye to all.

If they wll not (whych
were the beſte) reuoke theyr
faſe herelſes / nor wll not
(whych were the next) be he-
retykes alone them ſelfe, and
holde theyr tungen & be ſtyll,
but wll nedes be babelyng
and corrupte whom they can:
lette them yet at the leſt wyſe
be reaſonable heretykes and
honeſte, and wyte reaſon &
leue raylyng / and than lette
the bretherne fynde the ſawte
wth me, yf I vſe theym not
after that in wordes, as ſayre
and as mylde as the mater

¶ ii. may

maye suffre and bere.

But thys waye wyl they
neuer take I wene. For than
they se well that they2 dysce-
ples wyl neuer haue half the
luste to loke vpo they2 bokes
wherin they shold than fynde
but a pooze feste and an euill
dressed dyner. For in theyre
onely raylynge standeth all
they2 reuel, wyth onely ray-
lynge is all they2 roste mete
basted, and all ther pot seaso-
ned, and all they2 pye mete
spiced, & all they2 maunchetes,
and all they2 wafers, and all
they2 yppocrace made.

The .x. chappter.

Now passing ouer this
poynt/ I come to this
that these good bꝛothern say
that

that they lyste not to redemp-
 bokes / for I am suspecte in
 these maters, and parcyall to
 warde the spyrytualty.

Now as for suspecte / yf I be
 now suspecte the world war-
 zth all of a new kynde. For
 men were wont to call those
 folke suspecte, y were suspect
 of heresy. And thys is now a
 new kind of suspect, if mē be
 now suspected of y catholyke
 fayth. How be it i that suspy-
 cyon am I glad to be fallen,
 & purpose neuer to purge it.

Now as towchyng par-
 cyalpte bpō my parte toward
 the spyrytualtye / I meruayle
 wherof they gather it. My
 self am perde a tēporall man /
 and by twyse weddyngs am
 come in the case that I can
 ¶ iii. neuer

neuer be pzeſte. And ſoꝛ as all
plandes & fees that I haue
in all England, byſyde ſuche
landes and fees as I haue of
the gyfte of the kynges moſt
noble grace is not at this day
noꝛ ſhalbe whyle my mother
in lawe lyueth (whole lyfes
good helth I praye god long
kepe and continue) wurthye:
rely to my lyuynge the ſomme
of full fyfty pounde. And ther-
of haue I ſome by my wyfe,
& ſome by my father (whole
ſoule our lord aſſoyle) and
ſome haue I alſo purchaced
my ſelfe / and ſome fees haue
I of ſome tēporall men. And
then maye euery man well
geſſe, y I haue no very great
parte of my lyuynge by the
clergy, to make me very par-
cyall

call to them.

And ouer that this shall I
trewly saye, that of all the pe-
rely lpyunge that I haue of
the kynges gracpoule gyfte/
I haue not one grote by the
menes of any spyritual man/
but far aboue my deseruyng
haue hadde yt, onely by hys
owne syngulare bountye and
goodnes, and specyal fauour
towarde me.

And verily of any such perely
fees as I haue to my lyuig at
this of any other/ I haue not
had one grote graunted me
syth I fyrst wrote, or went a-
bout to write my dialogue/ and
that was ye wote wel the fyrst
worke that I wrote in these
maters.

But then say the b:ethern as
they:

theyr holp father wisteth, and
tellethe also dyuerse whom he
talketh wyth, that I haue ta-
ken great rewardes in redy
money of dyuers of the clergye
for makynge of my booke.

In good fayth I wyll not
saye nay, but that some good
and honorable men of theym,
wolde in rewarde of my good
wyll and my labour agaynste
these heretyques, haue geuen
me myche more then euer I
dyd, or could deserue. But I
dare take god and theym al-
so to recorde, that all they
could neuer fesse me wyth
one peny thereof, but (as I
playnly tolde them) I wolde
rather haue caste theyr mo-
ney into the Temyng. thynne
take yt. For albe it they were

as in

as in dede there were, bothe
good men and honorable/ yet
loke I for my thanke of god
that is theyr better, and for
whose sake I take the labour
and not for theyrs.

And yf any of the bystern
byleuyng theyr holy fathers,
thynke as some of them saye,
that I haue more auauntage
of these maters then I make
for/ and that I sette not so
lytle by money as to refuse yt
when yt were offered: I wyl
not myche dispute wyth them
lenger vppon the mater. But
let theym byleue as they lyst/
yet this wyl I be bold to say
for my selfe, all though they
shold call me pharyse for the
bofte and pelagianc for my la
bour to, that how bad so euer
U they

they reken me, I am not yet
fully so vertueleſſe, but that of
myne owne naturall dyſpoſy
cyon wythout any ſpecyall pe
culyare helpe of grace therto,
I am hothe ouer pꝛowde and
ouer ſlouthfull alſo, to be hy
red foꝛ money to take half the
labour and beſynneſſe in wy
tynge, that I haue taken in
thys gere ſynnyſ I began.

And therfoꝛe cauſe of par
cyal fauour to the pꝛeſtes per
ſons haue I none, moꝛe then
hath euery good cryſten man
and woman/whyche is of dew
ty bounden to geue honour &
reuerence vnto that holy ſa
crament of oꝛder, wyth why
che the clergye is ſpecyally co
ſecrate & dedycate vnto god.

But where as the bzethern
ſaye

say that I am not indyfferent
 in the mater / therin do they
 the thynge that they seldome
 do that is to wit say þ trewth.
 For yf they call the mater ey-
 ther the vyce or vertue of the
 persones, whych I take not
 for þ mater: yet therin am I
 not indifferēt in dede bytwene
 a temporall man and a spyry-
 tuall. For as for vyce, I hold
 yt myche more dampnable in
 a spyrytuall person then in a
 temporall man. And as for
 vertue / egall vertue I holde
 yt yet myche more yf yt hap-
 pen in the temporall man thē
 in the spyrytuall / bycause
 though the thynge be egall,
 they be not both egally bound
 therto. And therfore yf they
 take this for þ mater / in this
 U ii. wyse

wyse I am not indyfferent.

Nowe yf they take for the
mater the thyng that I take
for the mater, that is to wyte
y trew sayth & false heresy/
then am I mych lesse indyffe
rent. For god kepe me from
beyng indyfferent betwene
those two sortes. For euery
good man is bounden betwene
trewth and falsheid, the catho
lyque chyrche and heretykes,
betwene god and the deuyl,
to be partypall / and playnely
to declare hym selfe to be full
and whole vpon the one syde
and clere agaynste the tother.

But ellys as for any par
tyal fauour that I bere to the
clergye, wherby do these bre
thern proue yt? I neuer sayde
that they were all fauteles,
no? I

nor I neuer excused theyre
fautes. And yf euer I dyd /
let therin reherse of my wy-
tynge some one place at the
leste, let them tell where I co-
mende pompe & pryde, where
I prayse auarice, where le-
chery, or suche other thyng.

Those that be spyrтуall
persones by professyon, and
are therwyth carnall and wre-
ched in theyr condicyon, haue
neuer ben fauoured by me.

When I was fyrste of the
kynge's counsaile, and after
his vnder tresorer, and in y-
tyme whyle I was chaunceller
of his Duchye, of Lancaster, &
when I was his chauncellour
of this realme / yt was metely
well knowen what maner of
sauoure I bare towards the
A iii. clergy

clergy / and that as I loued &
honored the good, so was not
remysse nor slacke in prou-
dyng for the correccion of
those that were nought, nor
ouse to good peple, and slaun-
derouse to theyr owne order.
whych sorte of prestes and re-
ligouse runnyng oute of re-
lygion and fallynge to thefte
and murder, had at my hand
so litle fauour, that there was
no man that any medling had
wyth theym, into whose han-
des they were more lothe to
come.

And in this poynt found I
theyr ordinaryes so well myn-
ded to theyr amendement & cor-
reccion / & they gaue me grete
thankes therfore.

And I fonde those prestes
rather

rather content to remaine in
the kinges pꝑꝛs a moneth,
then in the bishoppes a weke/
saunge for hope of delyue-
raunce by the comen course of
theyꝝ purgacyon.

And yet as farre as my poꝛe
wyt could geue me, saunge
that the daunger of escapes
is to the ordinary so chargea-
ble, that yf fere therof maketh
theym fayne of theyꝝ delyue-
raunce/elles were they lykely
to be waken better ere they
gate thense, or elles to tarye
there as longe as euer they
lyued.

But I perceyue well that
these good brethren loke that
I sholde rebuke the clergy, &
seke out theyꝝ sawtes, & laye
them to theyꝝ sayes, & wyte
some

some worke to theyr shame/
or ellys they can not call me
but parcyall to the prestes.
How be it by this reason they
maye call me parcyall to the
lay men to. For I neuer vsed
that waye neyther towarde
the one nor y-tother. I fynde
not yet suche plenty and store
of vertue in my selfe, as to
thynke it a metely parte and
conuenient for me to play, to
rebuke as abomynable vycy-
ouse folke, any one honest co-
panye eyther spyrytuall or
tempozall/a mych lesse mete
to rebuke & reproche eyther
the whole spyrytualtye or te-
pozaltye, bycause of suche as
are very statke noughte in
bothe.

I dare be bolde to say that
prowde

proude folke be nought, that
 couetouse folke be nought, y
 lecherouse folke be noughte/
 and to speke agaynste open
 knowen theuys, open knowen
 murderers, open knowen per
 tured persons, open knowen
 apostatale, open knowen pro
 felled o: couycted heretykes.
 But surely my guise is not to
 lay the fautes of y noughty,
 to the charge of any whole co
 pany/ and rayle vppon mer
 chautes and call them vsu
 rers/no: to rayle vpon fran
 cles & call the false iurours/
 no: to rayle vpon myziffes &
 call them rauenours / no: to
 rayle vppon eschetours & call
 them extorcioners / no: vpon
 all officers and call them bzr
 bours / no: vpon gentylmen
 & and

And call theym oppressours/
nor so forth vp hygher, to call
euery Degre by suche odypouse
names as men myghte fynde
Some of that sorte.

And of all degrees specy-
ally for my part, I haue euer
accompted my Dewty to for-
bere all such maner of vnma-
nerly byhauour toward those
two moste empyent orders,
that god hath here ordayned
in erth/the two great orders
I mene of speciall consecrate
personys, the sacred prynces
and prestes. Agaynst any of
whych two reuerent orders,
who so be so lewde vnreue-
rentely to speke, & malapertly
to ieste and rayle, shall playe
that parte alone for me. And
rather wyll I that these bre-
therne

therne call me parcpall, than
for suche yll fashyon indyfe-
ferent.

And ouer thys I can not
se what nede there were that
I shold rayle vpo the clergy,
& reken vp all theyr fawtes.

For that parte hath Tyndall
played, and frere Barnes both
all redy / & lefte no thyng for
me to saye therin, not though
my minde were sore set therō.

They haue wyth treuth &
lyes togyther, layed y lyuing
of badde, to badde and good
bothe, in suche a vyle vpla-
nouse fashyon, that it wolde
make a good stomake to vo-
myte to here theyr rybaul-
douse raylynge. And yet not
agaynste the sacred persons
onely, but agaynst the blessed

E ii. sacra:

sacramentes also.

And now wolde they? dys-
cyples that I shold not speke
agaynste they? execrable he-
resyes, and they? dyspyghtful
dealynges/ but yf I sholde by
the waye do as they do, and
helpe them forth in the same.

And herein fare they mych
lyke, as yf there were a sorte
of vilayne wretched heretikes
that metynge the prestes and
clerkes relygyouse and other
goynge wyth baners, copys,
crosses, and sencers, and the
sacramente borne about with
them vppon a corpus chrysty
daye, wold pyke quarells to
them, and fyyste call them all
that coulde come in they? vil-
layne mouthes, and happely
saye trewe by some/ and than
cache

cache them all by the heddyss,
 and throw them in the myze,
 surplices, copys, censers, crof-
 ses, relyques, sacrament and
 all. And than yf any man re-
 buked theyr vilanouse dea-
 lynge, and wolde steppe vnto
 the prestes, and pülle theym
 vppre and helpe to wpye the
 copys, and reuerētly take vp
 the crosses, the relykes, and
 the blessed sacrament: were it
 not now well and wysely spo-
 ken yf one wold reprove hym
 that thus dyd, & saye he shold
 not medle hym self in the ma-
 ter hote nor coulde, but yf he
 wold be indyfferēt & do some
 what on bothe the sydes / and
 therfore he shold to shew hym
 selfe indyfferēt, eyther reuple
 and rebuke the prestes, or at
 X iii. the

the leste wyse some of them /
sowse theyn somwhat in the
myze for the pleasure of them
that so serued them / or ellys
go by aboute hys other busi-
nes, and let the mater alone/
and neyther take vppre good
man out of the myze, nor sur-
plyce, cope, nor sencer, nor re-
lyke / but lette them lay the sa-
crament in the dyzt agayne.
were not thys a goodly way?
Surely for my parte I am
not so ambycouse of suche
folkes prayse, as to be called
indifferet, wyl in wytyng
agaynst theyr heresyys helpe
them forth in theyr raylynge.

The .xi. chappter.

BUt nowe where as the
bryetherne lay a blame
in me,

in me, that I hadde not bled
 suche a goodly mylde maner,
 and suche an indyfferent fas-
 syon, as they fynde vled by
 him that made the boke of the
 dyspysion betwene the spyr-
 tualty and the tempoꝛaltp: I
 am not greatly blame woꝛthy
 therin. Foꝛ his boke was put
 out synnes / & therfoze coude
 I when I wꝛote take none ex-
 ample therof / & cuery man is
 not lyke inuētyue of his own
 wꝛt. Foꝛ surely he hath foun-
 den some certayne proper in-
 uented fygyures in that boke,
 in whych I am so farre from
 fyndynge the lyke of my self,
 that beyng as they now be
 founden to myne hande all re-
 dy, harde were it foꝛ me in the
 lyke mater to folow them.

And

And yet though my booke
be very farre vnder his/they
may be for all that (ye wote
well) metely good, yf hys be
so farre excellent as the bre-
thern booke yt. In which booke
yet as mych as they booke yt/
he declareth and expzessely re-
styfeth lyke a trewe crysten
man, how so euer the maters
go betwene the tempozaltie
and the spyrytualty, that yet
theyr oppnyons are heresy.

But they take as it semeth
all those wordes of his wel in
worth, bycause they reken the
selfe recompensed in a nother
parte, in that they falsely per-
suade vnto them selfe, eyther
that he dyslymuleth for the
whyle and byleueth as they
do, or elles that byleue he ne-
uer so

uer so well him self, yet eyther
of pytpe or some other affeccp
on, he could be cōtent to helpe,
that they sholde theym selfe
with theyr euill bylyfese be let
alone and lyue in reste, and be
sufferd to byleue as they lyst.

But I trust in god that in
that poynte they lene to mych
to the letter of his wordes, &
of theyr owne fauour to them
selfe, mysse construe the good
mannys mynde. For god forbide
that any crystē mā shold
meane so.

Howe be yt as touchynge
p mater wher wyth we be now
in hande, that is to wytte the
maner of mylde and indyffe-
rent wrytynge by me or by him
concernynge the spiritualty
and the tēporaltp / therin am

a I very

I very sure that his myld in-
dyfferent boke of the dysp-
on, neyther is moze myld nor
moze indyfferet then any boke
of myne.

For fyrst as for myne o-
parte, loke my dyaloge, my
supplicacyon of soules, and
both the partes of the confuta-
cyon / and ye shall clerely see
I neyther haue vsed towarde
the clergy nor towarde the tem-
poralty, any warne dysplea-
sant word / but haue forborn
to touch in specyall eyther the
fautes of the one or of the o-
ther. But yet haue I cofessed
the thyng þat trouth is / neither
part to be faultlesse. But then
whyche is the thyng that of-
fendeth these blessed bretherne /
I haue not letted forthermore
to say

to say the thyng whiche I
 take also for very trewe / that
 as this realme of englande
 hath had hitherto god be than-
 ked as good and as laudable
 a temporalty, nober for nom-
 ber, as hath hadde any other
 crysten region of the quatyte /
 so hath it had also nomber for
 nomber compared wyth any
 realme cristened of no gretter
 quantyte, as good and as com-
 mendable a cletgye / though
 there haue neuer lacked in a-
 ny of both the partes, plentye
 of suche as haue alwaye be-
 noughte / whose fautes haue
 ever ben theyr owne, and not
 to be imputed to the whole bo-
 dy neyther of spyrytualty nor
 temporalty / sayng that there
 haue ben peraduenture on ey-
 a ii. ther

ther parte, in some suche as
by theyr offices ought to loke
therto, some lacke of the la-
bour and dyligēce that in the
refozmynge of yt sholde have
belonged vnto them, whyche
I declare alway that I wold
wyshe amended, & every man
specyally labour to mēde him
selfe / and rather accustome
hym selfe to loke vppon hys
owne fautes then vpon other
mennes / and agaynste suche
as are in eyther sorte foun-
den open, euyl, and nought,
and noyouse vnto the comen
well, as theuys, murderers,
and heretyques, & such other
wreches / the whole corps of
the spyrytualty and temporal
tye bothe, eche wyth other to-
uyngly to accorde and agre/
and

and accoꝝdyng to the good
 auncyent lawes and cominen
 dable vsages long contynued
 in this noble realme, eyther
 parte endeuour them selfe dy
 ligently to represse and kepe
 vnder those euill and vngra
 cyous folke, that lyke sores,
 scabbes, and cankers, trouble
 and vexe the body / and of all
 them to cure suche as may be
 cured, & foꝝ helth of the whole
 body, cutte and caste of the in
 curable canered partes there
 fro / obserued in the doyng
 euermoꝝe such oꝝder and fas
 shyon as may stand and agre
 wyth reason and iustyce, the
 kynges lawes of the realme,
 the scrypture of god, and the
 lawes of Crystes chyꝝch / euer
 keepyng loue and concoꝝd be

a iii.

twene

twene the two pꝛyncypall par
tes the spyꝛituallty and tempo
ralty, lest the Dregges of both
sortes conspyꝛyng to gether
encreasynge, may litle and litle
grow to strong for both/ wher
to they myghte haue a fayre
gappe and a brode gate to en
tre, yf they myghte fynde the
meane by crafte to seuer and
sette a sunder the temporalty
against y clergy to stryue, and
so let as yf were the soule and
the body bꝛable and stryue to
gether/ and whyle they study
nothyng elles but the tene to
greue the tother, the noughty
then conspyꝛe and agre to ge
ther, and set vppon the good
people of both.

Thys hath bene hitherto
the whole somme of my wy
tynge

tynge, wythout any dysplea-
 saunt worde vled eyther to-
 warde tempoꝛaltie oꝛ spyꝛy-
 tualtye. And moze mylde ma-
 ner then this toward al good
 folke, hath not thys other
 toke of dyspyson, noꝛ yet a
 moze indyfferent as farre as
 I can se/ but yf he be rekened
 moze myld, bycause he setteth
 hys wordes mych moze myld
 and colde when he speketh
 awght of heretikes, & sheweth
 hym selfe therein moze temper-
 rate & therby moze dyscrete
 then I/ and but yf he be reke-
 ned foꝛ moze indyfferent, by-
 cause hys wordes i rehercyng
 the fautes of the spyꝛitualty,
 be not in the wurste thynges
 parcyally poynted towarde
 suche as be nought, but indyfe-
 ferently

feretly dyrected and poynted
toward the whole body.

The .xii. chapyter.

Now be it as to wching
the maner of hys han-
delynge / to tell you the very
trouth, it semeth to me some
what straunge, for one that
wolde go about the purpose
that he pzetendeth, that is to
wytte to pacyfye and appease
two partyes, beyng at so sore
a dyspensyon and dyuysyon,
as he sayth that y^e temporality
is in grudge agaynst the spy-
rytualty, not here and there
but euery where noted, as he
sayth in a maner vniuersally
thorow thys whole realme.
Now be it y^e trust in god very
farre fro so, And yet not fully
so farre

so farre, but that it maye by
mylfortune for aboundaunce
of synne and lake of grace, in
tyme grow and come to it.

For trouth it is that mur-
mur & dyssensyon (god know-
eth how it begonne) agaynst
the clergye is a greate waye
gone onward in his unhappye
iourney / and maye by suche
maner and meane of pacyf-
enge, within short processe be
conuayed rounde aboute the
realme, and leue no place in
peace. Not y^t I wolde thynke
the man that made that booke
to be of suche malycouse
mynde, as wyllyngly to sowe
dyssensyon / but that as me se-
meth he takech at the lest wise
vnware a wronge waye to-
warde the contrary / and that
b the

the maner of his handelynge
is farre fro such indyfferēcy
as he sholde vse, that wolde
make a loue day and appease
any murmur and grudge of
the laye people agaynste the
prestes.

For he sheweth in the pro-
gresse of all hys processe, that
the grudge is bozne by the te-
poraltye/and the causes and
occasions therof growen and
gauen in effecte all by the spy-
ritualtye. whyche handelyng
is not as me thynketh very
myche indyfferent.

I lette passe that he which
berply wolde entende to pa-
cyfy, swage, and appease a
grudge, wolde (as myche as
he conuenientely myght) ex-
tenuate the causes and occa-
sions

sions of the grudge. But & yf
 he wold nedes walke playnly
 forth and take no such bye
 wayes/he wold not yet at the
 leste wyse not accumulate &
 eraggerate the greuyes, and
 by all the meanes he myghte,
 make þ greues appere many,
 great, and mooste odvous.
 D: specially, yf for hated of
 they? fautes, no fauour of
 they? persons coulde cause
 hym to forbere that/yet wold
 he forbere at the leste wyse to
 seke vyppre and reherse causes
 of grudge befoze vnknoen
 vnto the patty, whose dys-
 pleasure he wolde asswage &
 pacyfy. But now thys ap-
 pearoure contrary wyse, not
 onely dothe in all these thyn-
 ges the cōtrary/but byngeth
 b ii. forth

forthe also bysye all thys;
some suche fautes mo, as yf
they were trewe were of the
greatest weyghte/ and telleth
theym as though they were
trewe, where they be very
playne false in dede.

But now the good bzytherne
that hoste it, laye forthe for a
greate token of temperaunce
and good mynde towarde the
spyrityualty, that he forbereth
to speke any thyng of y great
open fautes that many pre-
stes be openly taken in / as
theft, robbery, sacrilege, and
murder/ whereof in soundy
shyres of the realme there are
at euery sessyons openly fou-
den some.

And yet the moste parte of
such fautes as he speketh of,
he

he saith the not as of him self,
 nor affermeth theym not for
 trew, nor as thynges neyther
 spokē by the mouthes of very
 many / but to inptygate the
 mater wyth, he sayth no moze
 but that thus by the clergye
 some say, and some finde this
 sawte wyth theym, and some
 fynde that / and though that
 many smale sommes make a
 great, what can he do therto?
 can he lette men to speke? or
 is he bounde to stoppe hys
 earys and here theym not? or
 maye he not tell what he hea-
 reth some other saye?

And yet saye they ferther,
 that he telleth indyfferentely
 the sawtes as well of the tem-
 poralty as of the spyritualty /
 and wolde there shold not be
 b iii by:

bytweene the tempozaltpe and
the spyrytualtpe, so myche as
any one angry worde. And
therfoze they saye that it can
not be possyble that he wrote
of any euill entente, syth no
man can vse hym self neyther
moze myldely nor wyth moze
indyfference, nor fynally wyth
moze tender cheryte.

But now to these excuses,
some other men answered a-
gayne, that the leuyng out of
felonye, sacrilege, & murder,
is rather a token of wylynes
thē any forbearing or fauour.
For syth he saw well y^e euery
wylse man wolde answered
in hym selfe, that those greate
horrible open euils of suche
desperate noughty wretches,
were not to be layed agaynst
the

the clergy/as the lyke in tem
porall wrecches are not to be
layed agaynste the tēporalty:
he wolde therfore rather seke
oute and hepe vppe a sorte of
those thynges that myght by
hys maner of handelynge,
sowne in the readers eares to
be suche as the temporaltie
myghte ascrybe and impute
vnto (& therfore bere a gruge
vnto) the mayne multitude of
the whole clergy, and extendre
in substaūce vnto every part.

And as touchyng that he
sayth not the thynges as of
hym selfe, but bryngeth them
in wyth a fygure of. Some
say: to that poynt some other
say, that for that curtesy no
man hath any cause to can
hym any thanke. For vnder
hys

hys fayre fygure of some say/
he maye ye wote well, & some
saye that he so doth, deuyse to
byng in all the myschyeffe
that any man can saye. And
yet ouer thys wythout hys
masker of Some say/he saith
open faced some of the wurtle
hym selfe, and that in some
thynges y are as some trewe
men saye not trewe.

Then as touchyng his in-
dyfferency, in tellyng the fau-
res of y tēporalty to/of trouth
among a grette hepe of shrewd
fautes reherfed agaynste the
clergy, for whyche the tempo-
ralty myghte yf the thynges
were all trewe, seme to haue
great cause of grudge / he re-
herfeth also some fautes of y
temporalty to, as that they be
to blame

to blame because they vse the
 prestes ouerfamilyately, and
 geue them ouer gay gownes
 or lyght coloured lpuereys, &
 one or two such thynges mo
 as though they might be men-
 ded, yet were of no such kynd
 as the prestes that so be velted
 with all, haue ben wonte to
 fynd any cause of gret gruge.
 Now be yt yet in one place
 to shewe his farther indyffe-
 rency / he layeth against them
 both that the prestes agaynst
 laye people, and laye people
 agaynst prestes, haue vied
 to haue euyl language / and
 ether agaynst ether to speke
 vnspyringe wordes. And ther
 vpon he sheweth his tender
 charpce, and sayth: If all these
 wordes were p[ro]ph[et]ied on bothe sydes
 6 vppon

Upon great paynes, I thinke yt wolde
do great good in this behalfe.

The .xiii. chapter.

BUt now good readers
yf that yt so were, that
one founde two men stādpyng
to gether, & wold come steppes
in betwene theyn, and bere
them in hand they were about
to fyght / and wold wyth that
worde putte the tone pretche
backe with his haunde, and all
to buffet the tother about the
face / and then go forth and
say that he had parted a fray,
& pacified the parties: some
men wolde say agayne (as I
suppose) that he had as hys
hys enemy were let alone with
hym, and therof abyde the ad-
uenture, as haue such a friend
steppes

steppe in betwene to parte
theym.

How be it yf this pacyfyer
of this dyuysyon wyl say that
this is nothyng lyke the pre-
sent mater, bycause he stry-
keth neyther parte, but onely
tellethe the toun & tothers fau-
tes / or ellys (as he wyll saye)
tellethe the theys fautes both :
yf yt so happeth good readers
he found a man that were an-
gry with his wife (and happe-
ly not all wythoute cause.) yf
this maker of the boke of dy-
uysyon wolde take vpon hym
to go & reconcyle them agayn
together / and helpe to make
them at one / and therin wold
vse this waye, that when he
hadde theym both before hym
and before all theyre neygh-
c ii. bours

hours to, then sauynge for
some chaung to make yt meete
for theyre persones, elles he
wolde begynne holply wth
þe same wordes in effect wth
whych he begynneth his in-
differente mylde boke of dys-
sion/ and for an enter into his
mater fyrste wolde saye thus
vnto them / who may remem-
ber the state that ye stande in,
wthout great heuenesse and
sorrow of hert? For where as
in tymes passed hath reyg-
ned betwene you cherite, mekenes
concorde, & peace / there reyg-
neth now angre, and malyce,
debate, dyspysyon and streyfe.
whych thyng to se so myssfor-
tune betwene any two crysten
folke, is a thyng myche to be
lamented / & then myche more
to be

to be lamented, when yt mys-
happeth to fall betwene a mā
& his wyfe. And many good
neighbours gretly meruayle
I wyffe, vppon what causes
this great grudge is growen.
And therfore is thentent that
ye may remoue y causes and
amende these maters, & ther-
by then by the grace of god
agree/ I wyll tell you what I
here men saye that the causes
be. And now after holy pro-
loge made / go forth and tell
them that some folke say, the
wyfe hath this euill condycy-
on, and some other saye that
she hath that euill condicyon,
and yet other some saye that
she hath a nother euill condy-
cyon/ and so wyth twenty dy-
uerse some sayes of other inē,
c. iii. say there

say there hym self by the pore
woman, all the mychpese that
any man could dyuise to say/
and among those, some thyn
ges peraduētūre trew, which
yet her husbāde hadde neuer
herde of byfore. And some
thinges false also/ wherof by-
cause y pacyfyer wolde be put
vnto no pzoofe, he wold not say
them as of him self but byng
thē forth vnder y sayre figure
of some say. And when he had
all sayde then yet at the laste
say thus mych of hym self. As
fo: these thynge here & there
I haue herd some other saye/
whether they say trewe or no
the charge be theyis fo: me.
But yet in good fayth good
fyster, syth ye knowe that the
dyspleasure and grudge that
yone

your husbände hath to you,
is growen vppon these cau-
ses/ I meruayle mych my self
that you do vse the same con-
dicions styll. I wyll tyll you
make your self a amēde them,
this anger of your husbände
wyl neuer be well appeased.

Lo wyth suche wordes he
bopdeth the colour of hys
fayre fygure of Some saye,
eyther by fo: getfulness, o: els
by the playne fygure of foly.
fo: whan he sayth of hym
self, that she kepeth those euil
condycyons styll and amen-
deth them not / he sheweth
all hys Some sayes be of his
owne sayenge, though he
myghte happely in some of
them here some other saye so
to byspede.

But

But than yf amonge all
these faultes so myldely re-
herfed agaynst her, he wolde
to shewe somewhat of hys in-
differençe, tell her husband
hys pars verse to / and saye,
But yet forsothe your wyfe
hath not geuen you so many
causes of dyspleasure for
nought. For I wyl be plapt
wth you and indifferent be-
twene you bothe, you haue in
some thynges towarde her
not delte very well nor is he a
good husbanne your selfe.
For thys I knowe my selfe
that ye haue vsed to make
her to homely wth you, and
haue suffred her so be to with
idle, and suffred her to be to
enye the romerlaunt amonge
her gosseppys, and you haue
in 3
gyuen

gyue her ouer gaye gere and
 to mych money in her purse /
 and surely tyll you mende all
 this gere for your part, I can
 not myche meruayle though
 she do you dyspleasure. And
 sometyme euill wordes by-
 twene you causeth debate on
 bothe sydes. For you call her
 (as I here saye) cursed quene
 & shrew / & some saye that she
 byhynde your backe calleth
 you knaue & cuckolde. And
 I wyllle suche wordes were
 well done to be lefte on bothe
 sydes / for surely they do no
 good. And therfore of all these
 wordes were prosbyted on bothe sydes
 bypon greate paynes, I thynke it wolde
 do great good in thys byhalfe.

Now gete you hence as
 wyse

wyfe as a calfe wolde I wene
the good wyfe saye to thys
good goostely pacyfyer. For
spake he neuer so myldely,
and wolde seme neuer so in-
dyfferent / though he loked
therewyth tyght simply, and
helde vp also bothe hys han-
des holyly, & wolde therewith
swere to the woman full de-
pely, y^e hys entent were good,
and that he nothyng mente
but to brynge her husbande
her at one / wolde she thynke
you for al that byleue hym? I
suppose verely naye, nor her
husbande neyther yf he were
wyfe, all though he saw some
parte of hys sale trewe / as
none is so folysh to saye all
false, that wolde wyne hym
credence. But byleue the hus-
bande

bande as he lyst / I durste be
 bolde to swere for the wyfe,
 that he shold neuer make her
 suche a fole, as to byleue that
 he ment to mende the mater,
 wyth rehersynge her fatwys
 mo then euer her husbände
 had herd of, and some of them
 false to / and than colour all
 hys tale wyth hys proper in-
 uenciō of Some say. But he
 wold for his some say shortly
 lai to hi, I pray you good mā
 Some saye gete you shortly
 hense. For my husbände and
 I shall agre myche the soner
 yt no such brother Some say
 come wythin our doze.

Now of very trouth thys
 pacyfyer, as some saye, goth
 yet worse to worke i his boke
 of dyuisyon, then this Some
 D il. say

say, that we put for a sample
bytwene the man & hys wyfe.
For he gathereth fyrst all the
causes of dyspleasurys that
he can fynde out or dyspuse/
and dyuerse of them suche as
few ley people vnlearned, yea
fewe of the lerned to, had any
thyng herd of byfore, as are
dyuerse of those which he ga-
thereth out of John Gerson.

If he saye that he ment as
Gerson dyd, that he maketh
mencion of them bycause he
wolde haue the clergy mende
them / surely who so for suche
good wyll telleth a man hys
fawtes, vseth to tell hit hym
secretely / and so dyd John
Gerson hym selfe when he
wrote them in latyne, & not in
the bulgare tunge.

But

But this pacyfyer cōtrary
 wyse bycause he wolde haue
 the lay peple both men & wo-
 men loke on them, doth trans-
 late them into englysh/where
 as Johñ Gerson wolde not
 that a man sholde reproche &
 rebuke þ pzelates before the
 people.

Also this pacyfyer aggre-
 ueth(as mych as i him lyeth)
 the clergye of englande, for
 vse of the lawes not made by
 them selfe, but be the comon
 lawys of all chrystendome.

If he wyll say that he bla-
 meth but theyr abuses therof
 the trowth appereth in some
 place otherwyse in hys boke.
 And yet syth he proueth that
 poynt but by a some saye/he
 myght wyth the same fygure

D iii. lay

laye lyke lawtes in the tempo-
raltye concernyng the lawes
of thys realme, and proue it
in lyke wyse wyth a greate
Some saye to. And therein he
sheweth hym selfe not indy-
ferent whan he byngeth in
the tone and leueth the tother
out. And on the tother syde, yf
he byng in the tother to/thā
shall he make two lawtes for
one. For if he handle them as
truely as he handeleth these/
than shall he make two lyes
for one.

And yet bysyde all the law-
tes that he byngeth in vnder
some saye and they say / some
that him selfe sayeth without
any some say, be such as some
saye that he can neuer proue,
and some they say be playne
and

and open false.

By all whyche maner of handelynge it appereth, that yf the man meane well hym selfe (as by goddes grace he doth) than hath some other sotle shew that is of his cou- siple deceyued him, not onely in the myste framyng of hys mater moze towarde diuysyō then vnyte, but also by cau- syng hym to plante in here & there, some suche worde as myghte make hys beste fren- des to fere, that he greatly forced not for the furtheraūce of the catholyke fapth.

The .xiiii. chappyter

But for as mych as the touchyng of y boke is here not my pꝛincipall purpose, I wyl

I wil therfore not peruse it o-
uer a touch euery poit therof.
whych e pf I wolde, I coulde
I thynke well make men se,
y very fewe partes therof had
eyther such cherite oꝝ such in-
differēcy therin, as not onely
the new naughty bꝛetherhed
boisteth, but some good folke
also take yt at a supersycyall
redynge.

And yet bycause y bꝛetherns
boiste hath made yt an incydēt
vnto my mater/and that some
thynges therin are suche, as
yt is moze then necessary that
men be well aduysed of them,
and well foze se what they do
in them/and lest a better oppo-
nyon of the boke then the
mater may bere (yf yt be pon-
dered ryght) may be occasy-
on

on to moue mē in some great
 thynges to do no lytle wōge/
 & to thentent also that ye may
 se y in all that I haue sayde,
 I bplye hym not: I shall for
 a sample of handlyng, touch
 by the waye one or two places
 of hys.

And lestte folke shold thynke
 that I pyke oute here & there
 two or thre lynes of y wurst:
 I wyl take his fyrst chapiter
 whole. In whych though all
 be not noughte, nor all false
 (for a very sole were he that
 wold putforth a boke & make
 all nought and all false, eyn
 in y very fore fronte that shall
 come fyrste to hande) yet yf yt
 be consydered & aduyced wel/
 there will I wene eyn in the
 very fyrste chapyter appere,
 & lesse

lesse good and lesse treuth to,
then men at a sodayne wyft in
the fyrst redyng ouer, do tho-
rowly perceyue. Lo thus yt
begynneth.

Who maye remember the state of thys
realme now in these dayes, wythout gret
heuynes and sorow of herte: For there as
in tymes past hath reygned charite, me-
kenes, concord, and peace, reygneith now
envye, pryde, dyspyson, and fyfte: and
that not onely betwene lay men and laye
men, but also betwene relygious and re-
lygious, and also betwene prestes and re-
lygious, & that is yet moze to be lamented,
also betwene prestes and prestes.

Some say y a man myght
here a lytle lament this man-
nys wyft, that weneth yt lesse
to be lamented, that debate &
strife shold be bytwene prestes
and religyouse persons, or by-
twene those that are both the
partyes religyouse folke, the
bytwene those y are both the
partyes

partyes prestes. For some say
 that many relygouse folke
 be prestes. And they y so say/
 do say also that as many pre-
 stes be relygouse folke. And
 some say therfore, that except
 this man meane here by rely-
 gouse folke eyther womē oz
 chyldren, wyth whose vary-
 aunce the temporalty is not
 very greatly cūbzed / oz ellys
 the lape betherne that are in
 some places of religyō, which
 are neyther so many nor so
 myche esteemed, that euer the
 temporalty was myche trou-
 bled wyth theyre stryfe: ellys
 bysýde these there falleth no
 variaūce lyghtly betwene reli-
 gouse & relygouse, wher-
 with the temporalty haue been
 offended / but yt falleth of ne
 e ii. celypte

cessyte betwene prestes and
prestes / and the the varyaunce,
namely suche a varyaunce as
thys boke spekethe of, that
is so notable that the tempo
ralty so much marketh it, and
hath so great cause to lament
yt, when yt falleth betwene re
lygyouse and relygyouse, ys
a thyng no lesse lamentable
then yf yt fell betwene as ma
ny prestes when them selfe be
both prestes.

And then yf he meane here
by prestes, those that are secu
lare prestes, as by his other
wordes he seemeth to do / and
so taketh yt for a thyng more
to be lamented, yf varyaunce
fall betwene secular prestes
then betwene those prestes y
are in relygyō: then say some
men

men that he sayth somewhat worse. And then they y^e so say, seme to me to say trew. For al be it gret pitye yt is to se stryfe and variaunce fal betwene any secular p^restes: yet is it moze pitye to se it fal betwene those p^restes that haue also bowed and p^rofessed farther, somewhat a moze strayght renoucyng of all such maner thynge, as mater of Debate and stryfe do comenly sp^rynge vppon. And therfore this maner of encrease and growing of this mannys oracyon, is but a couⁿterfeted fygure of rethorpyque as some men say.

And in good fayth as for my selfe I se not the reason that moued hym. For it were a very colde skuse to a man
e iii. lerned

lerned that wyll way the hole
periodus togyther, if he wold
hereafter say that he ment by
these wordes bytwene prestes
and prestes, the prestes that
are in relygyon. For bysyde
that a man maye by dyuerse
thynges well perceyue the co
trary / he had yf he so hadde
mente, lesse than no lamenta
cyon for any stryfe that hap
peth bytwene seculare prestes
amonge them, selfe. I can not
therfore i good fayth diuine,
what he sholde mene by that
increase endynge in prestes
after all the relygyouse, but
yf he mente to sygnifye that
the state of prestes professyng
relygyon, were a state of lesse
perfeccyon by reason of the
professyon, then is the state of
those

those secular prestes y haue
tempozall landes of theyr
own purchase o2 enheritaunce,
o2 that ellys serue some chaũ
tery o2 lyue vppon trentallys
abzode.

And surely yf the man thus
ment in dede / bysydes that he
sholde haue sette out hys sen-
tence moze playnely : his me-
nyng wyll but yf he declare
it the better, mysselyke better
men and better lerned to, thā
I & he be bothe. And sauynge
foz that poynte whyche is no
small mater / ellys as foz his
rules of rethorpyke o2 gram-
matycall congruyte eyther,
o2 ouersight in reasonyng, as
thynges of no gret weyght I
wolde not myche vouchsaue
to towche. For they be suche
offences

offences as a man maye fall
in, and yet be a saued soule,
as well as though he neuer
wrote any worke at all.

The .xv. chappter.

Whyche dyspyson hath ben so vni-
uersall, that it hath ben a great vn-
quyetnes and a great bzerche of cha-
ryte thzough all the realme: and
parte of yt hath rysen by reason of a great
syngularyte, that resyguous persons and
pzeches haue had to theyz state of lyuyng,
wherby many of the haue thought theyz
state moze perfyte before all other. And
some of them haue therby exalted them-
selfe in theyze owne syghte so hygh,
that they haue rysen into suche a gonelly
pyrde, that they haue in maner dysdained
and despyied other, that haue not lyued in
suche perfeccyon, as they thynke they do.
And of thys hath folowed, that some of
theym haue hadde vsyttynge wordes of
the other, callynge them flatterers, dys-
mulers, and hypocrytes: And they haue
called the other agayne proude persons,
couetous, vayne glourouse, and louers of
wordely desyres, and suche other.

Of some

Of some partyculare ha-
 ryaunce among dyuerse per-
 sons of the clergye haue I dy-
 uerse tymes herde/ as some-
 tyme one person agaynste an
 other for hys tythes/ or a per-
 son agaynste a relygyouse
 place for medelynge wythin
 hys paryshe/ or one place of
 relygyon wyth another vpon
 some suche lyke occasyon/ or
 somtyme some one relygyon
 haue had some questyon and
 dysputed as it were a pro-
 bleme, vppon thantiquyte or
 senyoryte of theyr instytucio,
 as by whiche the carmelytes
 clayme to fetch theiyr orygy-
 nall from Helias & Helizeus.
 And some questio hath arysē
 in y order of saynt Francisce,
 betwene the obseruauntes &
 f the

conuētuallys. For as for the
thynde cōpany that is to wye
the coletanis, there are in this
realme none. But yet of all
these maters was there neuer
as farre as I rede or remem-
ber, in thys realme eyther so
very great or so many suche
thynges all in hand at onys,
that euer it was at the tyme
noted thow the realme and
spoken of for a great notable
fawte of the hole clergy. And
as for y fawtes of some party-
cular partys eyther persons
or placys, is nothyng that
oughte of reason be rekened
for the cause of thys diuysyō,
and of thys dyspleasure and
grudge of the tempozaltys a-
gaynst the clergye / no more
than many mo. vanyaunces
growyng

growynge dayly in dyuerse
 tymes and places, wyth vn-
 lawfull assemblies and greate
 ryottes also, cause the clergye
 to grudge agaynste the tem-
 poralty. And as it is not rea-
 son that it so were / so that it
 is not in dede maye well be
 perceyued by thys. For yf it
 were / then must thys grudge
 of ours agaynste them haue
 ben a very olde thyng / where
 as it is in dede neyther so
 great as this man maketh it,
 and growen to so great as it
 is, but euyr of late synne Tin-
 dals bokes and Frythes and
 freere Barons beganne to go
 abrode. And yet all though
 that it appereth well in hys
 wordes afterward, that those
 barpaunces canbe no parte of
 f ii. cause

cause of this diuysyon wherof
he maketh his boke: yet hath
it delyted eyther hym selfe or
some sotle shrewes y so haue
sette hym a wurke to brynge
them in to, of a good mynde &
a fauorable, to lay these saw-
tes to y clergyes face, bysyde
the mater of thys dypysyon
that he taketh in hande to
treate of.

Now the remanaūt (wherby
som what appere thalso, that
by the encrease of his oracyō,
wyth puttynge in the ende,
and that is yet moze to be lamented also
bytweene p̄stes and p̄stes, he ment
to put for the moze lamenta-
ble strife, that variaūce which
falleth bytweene seculare p̄-
stes, then that that falleth by-
twene those that bysyde theyr
order

order of prestehed, haue by
 theyr holy bowys entred into
 relygion) he handeleth here
 in suche wyse that he fyrst re-
 procheth bothe the partys of
 greate syngularyte, whych
 bothe relygyouse persones &
 also prestys haue had to theyr
 statys of luyng/ by whych
 wordes he sheweth, that eche
 of them contende wyth other
 vpon the perfeccyon of theyr
 two states whither sholde
 haue preemynence, these pre-
 stes that are seculare or those
 that are relygyouse/ & whych
 of the bothe hym selfe taketh
 for the chyef appereth, by the
 pytuouse encrease & growing
 of hys lamentable oracyon.

Then rebuketh he of y rely-
 gyouse, some that haue appa-
 f iii. raunce

raunce to be the moſte perſyde
and beſte/and ſayth, that thozow
the great ſingularyte that they haue to
theyr ſtate of lyuynge, they haue exalted
them ſelfe in theyr owne ſyght ſo hygh,
that they haue ryſen into ſuche a goſtely
pryde, that they haue in maner dysdained
and deſpyſed other, that haue not lyued in
ſuche perfeccyon, as they thynke they do.

This is a great thyng ſpo
ken by geſſe, bycauſe among
many good vertuouſe folke,
there may fall ſome by the de
uyls meanes into ſome great
goſtely pryde, as Lucyfer dyd
in þ good cōpany of angelles.
But thys chaunce of ſuche
chaunge is ſo olde, that theſe
wordes wyll nothyng ſerue
his lamentable begynnynge/
whyche ſtandeth ye wote well
in lamentynge the chaunge
from the old vertues of times
paſſed

passed, into the new byces of
 this tyme present. And this by-
 ce is very old, & reigned most
 when reygrouse folke lyued
 beste. And verily the clergye
 is not all thynge so euill as
 he maketh yt, yf þ reygrouse
 folke lyue now so holply, as
 the temporality may note that
 thow perfytnes of lyuyng,
 the deuill bynge so many to
 suche an hygh spyce of pryde.

But then goth he forth and
 setteth the to chydde to gether.
 How be it his wordes be so cō-
 founded wyth they and them
 and other / and in the two ver-
 syes of they? chydying his wo-
 des be so vnsewtely sorted,
 that I cā not perceyue which
 of the two partes calleth whi-
 che no? who calleth whome,
 by those

by those names that he sayth
the one sorte calleth y tother/
no: hyin selfe I suppose ney-
ther, as the thyng that he ne-
uer knew for trow, but thyn-
keth he may boldly tell eue-
ry thyng for trowe, that any
man perceyuech possyble.

The .xvi. chaptyer.

And an other parte of this dyuisyon
hath ryisen by dyuersyties of opy-
nyons, that haue ben vpon the au-
thorities, powers, and iurysdyccy-
on of spyrytuall men amonge theym selfe.
And vpon these dyuysyons some laxe men
haue in tyme passe fauored the one parte/
and some the other: wherby the people
haue greatly be inquieted.

Dyuerse opynyons vpon
powers, authorities, and iur-
ysdyccyōs of spyrytuall men
amonge them selfe, there hap-
peneth I thynke nowe & then
to ryse,

to ryse, whyle in suche cases
 eyther parte hath his opynyō
 bpō his owne syde. But of a-
 ny great inqwyetacyon that þ
 people hath had by any suche
 dypylsion rylen wythin thys
 realme/ oꝛ of any lay men be-
 ryng theyꝝ fauour some to the
 one parte and some to the to-
 ther, I wene the peple of this
 realme that felt yt haue foꝛge-
 ten yt, yf any suche were yt is
 so longe a go. And surely my
 self remēber none, noꝛ I trow
 no man elles foꝛ the tyme of
 this .xx. yere/ wythin whych
 tyme oꝛ tenne fewer, all thys
 gere is begōne wherof he ma-
 keth hys dypylsion. And ther-
 foꝛ this pꝛece of his is to my
 kynge very coulde.

The .xvii. chappter.

But I wrote not fully by what occasion yt is, that now of late the great multitude of all the laye people haue founde defaunte/as well at prestes as religious, so farreforth that yt is now in maner noted thzough all the realme, that there is a great dysyson bwtwene the spyrytuall and the temporalte. And verely yt is great ppyte, that such a noyse shuld spyryng and go abroad.

In the begynnyng he sayd that dysyson reygneith now betwene spyrytuall men and spyrituall me. And then sayth he here: But it reygneith now bwtwene spyrytuall men and temporal men.

I am contente to let his ^{but} alone, and wyll not shote ther at for this ones. Now be yt surely his ^{but} beyng a preposycion aduersarye, standeth moze properly to shote at betwene

twene his two ^{nowes}, then yt
wolde yf yt were turned into
some cōiunccon copulatyue.

But where as he cā not ful-
ly tell by what occasyon the
great multitude haue founde
defaute, as well at prestes as
religpous/ a mā nedeth neuer
to study for occasyons therof/
but yf he be so curyouse as to
seke for fautes, he maye sone
fynd inough, not onely in pre-
stes and in relygpous, but in
euery sorte and kynde of tem-
porall people to, & euer might
yet in euery age syth crysten-
dome beganne, and may per-
adventure yf he serche well,
fynde some in hym self to. So
yf there be no nother cause
of vayne paunce then that/ they
may both spiritualty and tem-
g ii. poralty

pozalty take eche other by the
hande like good felowes, and
agre to gether well inough.

But yet happeth yt well
that this good pacyfyer hath
so great pytpe, that the noyse
of this diuysyon shold spzyng
and go abrode. For he to re
medy that mater with all, and
to pul backe the noyse therof,
and to stoppe vppe clerely the
spzyng/ bycause all shold be
hushye and neuer mo wordes
made therof, hath as ye se put
yt oute abrode in pzent.

The.xviii.chapter.

And some alledge dyuerse cau
ses why yt shold be so noysed.

A very fewe folke
may sone begynne a noyse of
euill wyll and malpce. And a
noyse

noyse maye sone be borne a-
 bod what so euer y mater be,
 with some of synplicite, some
 of light geuyng credence, &
 some of a luste vnto talkyng.

firste they saye, that neyther prestes
 nor religouse kepe the perfeccyō of theyr
 order to the honour of god & good exam-
 ple of the people, as they Shulde do.

Merely they that so saye,
 peraduenture saye not myche
 vntrewe. For I thynke that
 euery mannys dewty toward
 god is so great, that very few
 folke serue hym as they shold
 do. And therfore who so pry-
 upon euery mannys dede so
 narrowly, as to spy that faute
 and fall at variaūce of greate
 zeale with euery man that doth
 not to the very poynt and per-
 feccyō, eyn all that he shold
 do/shall wace within a whyle

g iii. at

at barpaunce wpyth euery man
& euery man wpyth hym. But
I suppose they kepe it now
at thys day, mych what after
suche a good metely meane
maner, as they dyd many
of those yeres befoze in which
thys dyspyson was neuer
dremed on. And therfoze they
that saye thys is the cause/
haue nede to go seke some
other.

But that some of theym procure theyre
owne honour, and call yt the honour of
god, and rather coueyt to haue rule ouer
the people then to profyte the people.

were there neuer none of
these tyll nowe so late as a-
bout the begynnyng of thys
dyspyson/or be they all such
now? Amonge Crystes own
apostoles was some despyze of
prelacye, and that wpyth some
conten

contencion to. There are of
oure prelates some suche as
thys day now, as I pray god
that when there shal any new
come, they maye proue no
wurse. For of these whā they
dye yf they were not wurse
byfore/who so shal lyue after
thē, may in my mynde be bold
to say, that englande had not
theyr better any day thys .xl.
yere, and I durste go a good
waye aboue to. But thys is
more by twenty yere and ten
lette therto, then this diuysio
hath any thyng be spoken of.

And that some couet theyr bodyly ease
and worldly welth, in meate and drynke,
and suche other, more then commonly no
temporall man doth.

This is a very colde cause
of thys new dyuysyon, to say
that there be not now comely
so

so badde men in the temporal
tye as there be some in the spi
ritualtye. For whan was it
otherwyle: not euyn in Cry
stes owne dayes. For Judas
that was one of hys owne a
postles, was not onely worse
then the comon sorte of all
those that louted theyr belyes
and theyr ease amonge Cry
stes dyscyples were they men
or women/ but worse also than
the very worst in all þ world
bysyde. But what cause were
thys that the temporaltye shold
(no: though thys man saye
thus, I thynke theym not so
unreasonable that they wold)
be at debate & dyuisyon wth
the hole body of the clergy,
because that some of the were
worse then those are that are
in a

in a meane comon sorte of
noughtynesse amonge them
selve.

And that some serue god for a wordely
saunde and to be magnified therfore, more
then for the pure loue of god.

That saue some that so
do, be some of the most folysh
appys that the deuyl hath to
tūble afoze hym and to make
hym laughe, when he seeth
them take so mych labour &
payne for the rewarde of the
blast of a fewe mennes mow-
thes.

How be it there maye be
some suche for all that, & yet
nothyng to the purpose of
thys mater. For as for the
speche of folysh is not to be
compted for a profe of dyuy-
tyon. And amonge wyse men
h the

the gesse and coniecture that
in the clergy there be secretly
some very noughte before
god, whom yet in the syghte
of the worlde men take for
very good, can by no reason
be the cause of any grudge to
ward the spyrytualty, wherein
maye be bysyde them that are
such and so there are in dede,
many very vertuouse holy
men in dede/whose holynesse
and prayour hath bene I ve-
rily thynke one great special
cause, that god hath so longe
holden his hande fro geuyng
of some sorer stroke vpon the
neckes of them y are nought
a care not in the spyrytualty
and the tempozaltie bothe.

And yet thys sawe that
thys pacyfyer assygneth of
ser.

seruyng god for laude, is I
suppose somewhat amended
of late / & wyl within a whyle
if some gere go forward, were
a way quyte, by the helpe and
meanyes of an other sawte.

For yf these heresydes that
rayle vppon relygyons, and
call all theyr prayour pater-
nyng, and all theyr fastyng
fol, & all theyr holy bowys
of chastyte worse then frere
Luthers lechery: yf these he-
resydes I saye may grow and
go forward, as they begynne
to grow now and prosper ful
pretily in some places / & then
yf these that be of the same
secte, and of polycy dysymule
it for a season, maye in the
meane tyme spede abrode an
oppyon in the myndes of
h ii. menne

menne that of them self mene
none harme, that the relygy-
ouse people do faste and pray
but for lawde : they shall wel
perceyue wythin a whyle, yf
they shall haue so lytell lawd
therof, that yf there wolde re-
mayne none other cause of
thys dysyson but bycause
they serue god for lawde, ye
shall haue it soone chaunged
of lykelyhed / and then shall
we shortly agre togyther be-
ry well.

But now good reders con-
syder I beseeche you, that yf
these causes whyche thys pa-
cyfer alledgeth vnder the co-
loure of Some say, be causes
that myghte moue the tempo-
raltye to be in dysyson and
grudge agaynst the clergye/
that

that is to wytte bycause they
 serue not god as they sholde
 do, but some of them loue au-
 thozyte and some loue theyr
 ease, and some serue god of
 bayne glozy for lawde and
 prayse of men: thanne sholde
 thys dyspyspō not haue so late
 bygon, but muste haue bene
 euer befoze/and can neuer be
 remedged hereafter, but as
 longe as the worlde lasteth
 muste thys dyspyspō euer cō-
 tinue styll.

For how coulde thys pa-
 cyfer fynde the meanes, that
 in the whole clergy so many
 as are therein, none sholde be
 noughte / when of Chrystes
 apostles there was yet one
 nought in the finale number
 of twelue. And verely in thys
 h iii. Declp-

Declynacyon of the worlde, &
by this great fall of faith, the
olde feruour of cheryte so be-
gynnyng to cole: it is to be
fereed at length, that yf it thus
go forth and contynue, bothe
the spyrytualte from thapo-
stles, and the tempoꝛalte fro
the other dysciples, maye fall
so farre Downe Downe Downe
Downe, that as there was thā
one nought amonge twelue,
so may there in tyme comyng
yf these heresyes go foꝝward,
amonge twelue spyrytuall oꝝ
peraduenture twenty tempo-
rall eyther, be founden at last
in some whole cuntre scante
any one good. But y^e worlde
is not I thanke god in En-
glande yet, noꝝ neuer shall I
truste come.

How

How be it y all may be made
 good that wyl be harde for
 thys pacifyer to deuyle the
 meanes. So that if the being
 of some noughte maye be a
 good cause of dyuysyon/ dy-
 uysyon maye be by sometyme
 fewer noughte, made some-
 tyme somewhat lesse/ but ende
 can it neuer haue whyle the
 worlde standeth.

But yf this pacifyer to cease
 and quenche this dyuysyon,
 coulde fynde the meanes to
 make al y whole clergy good:
 yet for all that, syth he layeth
 for causes of this dyuysyon,
 that some men say this by the
 clergy, and some men saye by
 them that/ were all the clergy
 neuer so good in dede, and ser-
 ued god neuer so well, thys di-
 uysyon

uppon by hys owne tale, yet
coude not for all that cease/
excepte he coude prouyde far
ther, y no pytuouse pacifyer
wolde in lamenteynge of diu
sion, put forth a boke and say,
that some lay men say y some
of the clergye be nought, and
loue theyr ease & theyr welth/
and that some saye that those
that seme beste and take most
labour and payne, be but ypo
crites for all that, & serue god
but for vayne gloze to gete
theym selfe laude and praysle
amonge the people.

The .xix. chapyter.

And some lay men saye farther,
that though relygyouse men haue
vayned wyth relygyouse / and that
some prestes haue varied also wyth
relygyous in some poyntes concernynge
the pzemynence of theyr perfectyon / as
is sayde

he sayde before: that yet in suche thynges
as pertaine to the mayntenance of the
worldly honour of the chyrche and of sp
rytuall men, wherby they call the honour
of god: and in suche thynges as pertaine
to the increase of the ryches of spyrituall
men, reygnyng or secular, they say they
agree all in one.

As for calling the worldly
honour of y^e chyrche & of spyr
tuall men, the honour of god:
I wote nere whether I per
ceyue well what this mā mea
neth therby. But by the fyrste
of those two thynges, that ys
to wyt by the worldly honour
done to the chyrche, and taken
as honour done to god, he se
meth to meane the honoure
that crysten people here in the
world vse to do to the chyrche,
as in byeldyng of y^e chyrches
fayre and goodly, & in appa
rellyng the chyrches for the
vse

use of goddes seruyce hono-
rably.

And then in the secōd poynt,
that is to wytte the honour of
spyrytuall persons / he mea-
neth I suppose suche honour
as good crystē peple do & are
boundē to do to theyr p̄lates
and theyr curates, and to p̄-
stes and relygious persons,
for the respecte and regarde
that they bere both of deuocy-
on and very bounden diewty,
to the holy sacrament of theyr
sacred orders, and holy pro-
fession of theyr godly state of
lyuyng.

Then as for the thyrdd poynt
that is the thynges that he
sayth p̄teyne to the encrease
of ryches in spyrytuall men/
hym self declareth sone after,
that

that he meneth trentals, chaũterpes, obytes, pardones, & pylgrymages.

Now sayth he that some laye men laye thys for a farther thyng, that all the clergy do ble to agree to gether in all these thynges, howe so euer they happen to varpe among them selfe for some other thynges. And verely therin I thynke he sayth trewe / for so muste they do or dysplease god / and so both every good lay man agre with them therein. And I haue sene yt proued by experyence, y in some of these thynges when the lay men haue moued some thynges some tyme, wherby shold be restrayned some such thynges as y clergy myght wyne

i ii. by/

by/ ye and also no lytle som-
what take from them, to that
that lawfully was theyr own
byfore: the clergye haue not
stryuen wyth the temporaltie
therfore / but rather then to
strykke in contencion, haue
suffered and let yt passe, all be
yt the cantelles that haue ben
cut of, haue ben somewhat bro-
der then a bydecake, and gre-
ter then a chrystmas lose in a
right good husbannes house.

And yet where this pacy-
ficer sayth, that some lay men
say that in all suche thynges
all the clergye both seculare &
relygyouse agre and holde to-
gether: hym selfe can yt he
wyll tell þe same some lay men
that so told hym so, that some
other lay men saye naye. For
they

they say that they se very wel,
 that in all those thinges there
 are now some suche of the cler
 gye, suche as yt is prtye that
 euer they were therof, eyther
 seculare prestes or relygrouse
 persons. And yett are there
 some suche of bothe, whiche
 now caste ot theyr fauour fro
 both twayne, and from the cri
 sten fayth also / and therfore
 agre not to these thinges, as
 those some men told this man
 that the whole clerge dothe /
 but do bothe speke & wyrt
 agaynst al these thinges euery
 whyt, bothe honour to prel
 ates, byldynge of chyrches, by
 enge of bellys and ornamen
 tes, & agaynst pylgrymages,
 trentals, chaunteryes, obitis,
 and perdons, and fynally pur

i iii. garyp

gatoꝝpe to.

The .xx. chappter.

And therfoze they say, that all sp
rytuall men, as to the multytude,
be moze dyligent to enduce the peo
ple to such thinges, as shall byng
ryches to the chyrche, as to gyue money
to trentals, & to founde chaunteryes and
obytes/and to obteyne pardons, and to go
upon pylgrymages, and such other: they
they be to enduce them to the payment of
theyze dettes, to make restytucyons for
such wronges as they haue done, or to do
the woꝝkes of mercy to theyz neygħbours
that be poze & nedye/ and that somtyme be
also in ryght extreme necessyte.

Nowe in good fayth for
oughte that I se, suche as so
murmur agaynst chaūteries,
trentals, obytes, pardōs, and
pylgrymages, as wold haue
them all for done/ haue an in
ward hatered vnto the profyt
of mens soules, besyde the en
uie that

nye that they bere to prestes:
 For some of these thynges be
 suche that they make not the
 prestes so very ryche, that all
 the clergye shold for the great
 lucre so sore bend vnto the set-
 tyng forth therof.

For as for chaunteryes,
 though ther be many, no one
 man can haue any greate ly-
 upnge therby/ & that a preste
 sholde haue some lyupnge of
 suche a meane thyng as co-
 monly the chaūtryes be, there
 wyl I wene no good man
 fynde great faute that all the
 clergye wolde haue it so/for so
 wolde I suppose every good
 lay man to.

And as for pylgrymages,
 thoughe the thynges be well
 gar.

garnysshed, and the chapell
well hanged wyth wax: fewe
men I fere me nede myche at
thys daye to grudge and co-
playne of very chargeable
offrynges / but those menne
make moſte a do that offre no
thyng at all.

And perdonſ haue bene
purchased not onely by the
ſpyrytualty, but in dyuerſe
places by the good faythfull
deuocyon of vertuouſe tem-
porall prynces / as was to
weſtmynſter and vnto the
Sauoy, greate pardon pur-
chased by the moſte noble
prynce of famous memory
kyng Henry the ſeuenth, fa-
ther to our moſte dere ſoue-
rayne lord the kyng that
now is. And in good fayth I
neuer

neuer yet perceyued the peple
make so great offerynges as
a perdo, that we sholde eyther
pptye greatly theyr coste, or
enue the prestys that profyte.

But than the trentallys lo,
they be the thynges ye wote
well wherby the multitude of
the clergye and specyally the
plates, gete euery mā among
them an infynite treasure in
a yere/so y it is no metuaple
though the whole clergye se-
cular and relygyouse, what
variaunce so euer they haue
amonge them selfe bysye, cō-
cernynge the pzeemynence of
theyr perfeccyon as thys pa-
cyfyer sayth, agre togyther
for all that in thys poput, to
kepe and holde faste the tren-
tallys, bycause of the grea e
k encrease

encreace of the rycheſſe that
they brynge in by hepes vnto
euery man amonge them. I
that nothyng can gete by
them, beſeeche god to kepe in
mennys deuocions towarde
trentallys & towarde obytes
to. For as myche as he ſayth
that ſeculare and relygrouſe
both, ſtycke to theſe profites/
yet yf religiouſe Lutherans
maye procede and proſpere,
that caſte of theyr abytes and
walke out and wedde nonnys
and preche agaynſte purga-
toꝝ, and make mockes of the
maſſe: many men ſhall care
litle for obitis within a while
and ſet no more by a trentall
then a ruſſyane at Rome ſet-
teth by a trent vne.

How be it where thys pa-
cyfyer

cyfper sayth, that some saye
that all fpytuall men as to
the multytude, do rather in-
duce the people to pylgryma-
ges, pardons, chaunterpes,
obytys, and trentallys, then
to the paymēt of theyr dettes,
or to restytucyon of theyre
wrynges, or to the dedys of
almoysse and mercy to theyr
neighbourys that are poore &
nedy, & somtyme to in ryghte
extreme necessite: for my part
I thanke god I neuer herde
yet of any one that euer wold
geue that counsaile / no: no
more hath I se well thys pa-
cyfper hym selfe, for he sayth
it but vnder hys comon fy-
gure of some saye. But ther-
fore thys wolde I saye, that
eyther he byleued those some
& ii. that

that so sayd vnto hym / or els
he byleued them not. If he by
leued them not / it hadde bene
well done to haue leste they
tale vntolde, tyll he hadde by-
leued them better. And on the
tother syde if he byleued them
well / he myghte as well with
conscience haue be lesse syght
of bylyese, or boldly myghte
haue byleued that they lyed /
rather then syghtely byleue
leude wordes of some, and
vppon the malycyouse mow-
thes of some, blow abrode in
bokes so false a tale hym selfe
agaynst not a smale somme,
but as hym selfe sayeth as
to the multitude agaynst all
spyrituall men.

The

The. xxi. chappter.

And for as myche as yt is most
 comenly sene, that amonge a
 great multitude there be many,
 þat worke rather vpo wyl then vpo reason,
 and that though they haue good zele, yet
 many tymes they lacke good order and
 discrecion, whiche is the mother of all
 vertue: therfore some persons thinkyng
 that wordely honour and ryches letteth
 greatly deuocyon / so myche that as they
 thynke, they can not stand to gether, haue
 holden opinyon, that yt is not lawfull to
 the chyrche to haue any possessyons. And
 some takynge a moze meane way therin,
 haue sayde, that (as they thynke) yt is
 lawfull & also expediēt, that the chyrche
 haue possessyons: But they thynke, that
 the gret haboundaunce, that is in the chyrche,
 doth grete hurte, and induceth in many of
 them / a loue to wordely thynges, and
 letteth and in maner straungleteth the loue
 of god. And therfore they thynke, that it
 were good to take away that is to much,
 and to leue that is suffycient. And some
 also, as of a polycpe to pull ryches fro the
 chyrche, haue inueyed agaynste all suche
 thynges as bypnyge ryches to the chyrche.
 And bycause great ryches haue comie to

k iii. the chyrch

the chyrche for prapenge for soules in purgatoze, haue by wordes affirmed that there is no purgatoze: and that graunsynge of pardons ryseth of couetyse of the chyrch, & prospteth not the peple/ & that pylgrimages be of no effecte/ and that the chyrche may make no lawes, and suche other thynges/ as foundynge of chaunceryes, makynge of brotherhodes, and many mo. wherin they shewe outwardely to ryse agaynst all the thynges before reherfed, and to dyspyse theym/ and yet they know and beleue in theyr hartes, that all these thynges be of them self ryght good and prosptable, as they be in dede yf they were ordered as they shoulde be. And some persones there be, that thozough grace fynde defaute onely at the abusyon and mysse order of such thynges/ and speken a thyng agaynst the thynges selfe/ neyther of purgatoze, pylgrimages, settingt vpp of ymagis, or suche other. For they know well, they be ordeyned of god, and that the myssorder ryseth onely of man for couetyse, synngularyte, or some other such lyke defaute, thozough persuasyon and descepte of the gostely enemye.

**Here is good reders a spe-
cyall frutefull pyere of thre
maner**

maner of Some sayes of the
maner of thynges. The
fyſt is of thoſe that thynke
and ſaye, that it is not lyeful
that the chyche ſholde haue
any poſſeſſions / but that all
theyr lyuelod and all ſuche
thynges as any rycheſſe com-
meth into the chyche by ſhould
be taken awaye euery whyt.

And theſe men in the iud-
gement of thys pytuous pa-
cyſer be not dyſcrete / but yet
they haue he ſayth a good ze-
le though. And thys good ze-
le hadde ye wote well Simon
fyſt he whan he made the ſup-
plycacyon of beggers. But
god gaue hym ſuch grace af-
terwarde, that he was ſory
for that good zele, and repen-
ted hym ſelfe and came into
the

the chyrche agayne, & forsoke
& forswore all the whole byll
of those herespes, out of whi-
che the fountayne of that same
good zeale sprange.

And of trouth some suche
are there yet, that haue the
saine good zeale styll that Si-
mon fyste had whā he was
at the wurste. And god send
deth some of them such good
spede as they haue good zeale.
For some such haue I knowe
that haue engroced i to theyr
handes in pche other mennys
goodes, and for a while flow-
red, & were accōpted thyrsty,
and helde theyr owne & other
mennys to/but in conclusyon
wasted awaye bothe twayne,
and sayne to fynde a place to
hyde theyr heddes, or to kepe
them

them from pryson fynde some
other wyfte.

Of these sorte was there
one not very longe a go, whi-
che wente aboute to make a
good bargayne, and was not
than knowe but for his owne
man / and yet is now god be
thanked his own man agayn,
for any other man that he hath
to wayte vppon hym. But so
happed it than that as he sat
in a tauerne in Lumberdes
Strete wyth an honeste mer-
chaunt wyth whome he shold
haue bargayned / the tother
had herd an inclynge whiche
yet he beleued not, y this man
was not mych afore had. And
as they fell in talkyng of the
worlde, they talked at laste of
the clergy: wherin whan he
I was

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was falle, he waxed so warme
wyth the wyne, and so full of
good zeale, that he sware by s
masse he trusted shortly to se
them lese all, & that the kynge
sholde put theym all for ever
out of hys proteccyon. And
wyth that woꝛde he clapped
his fylte vpon the boꝛde, with
suche a feruent zeale that hys
own proteccion fell out of his
fleue. whych whan the tother
percepued/hꝛ other (quod he)
you be not a these. I thynke,
and therfoꝛe I truste it is no
perdo that ye haue purchaced
there. you truste you say to se
the clergy put out of the kyn-
ges proteccio/and I purpose
to se you oute of the kynges
proteccio, ere you and I bar-
gayne any moze togyther.

And

And suche banke ruptes be
these men of that good sele,
that gape after the spoyle of
the spyrytualty / whych whan
they haue wasted and mysse
spent theyr owne, wolde than
very sayne saue for hangyng
robbe spyrytuall and tempo-
rall to.

The. xxi. chapter.

The secund sorte that
thys pacysper speketh
of, be they that thynke & saye
that it were good to take a-
waye fro the clergie all that is
to myche, and leue that is suf-
fycient / bycause that greate
habundaunce letteth they say,
and in maner straunglety
þ loue of god. And these that
thus saye / thys pacysper al-
l ii. lowerth

loweth for folke wyse & dys-
crete. But by what right men
maye take awaye from any
man spirytuall or temporall
agaynst his wyll, the lande
that is all redy lawfully his
owne / that thynge thys pacy-
fyer telleth vs not yet. But he
wyll peraduenture at an other
tyme tell vs of some men that
laye this reason and that rea-
son for it. But I haue herde
some good and wyse and well
lectured men saye, that all the
worlde can neuer byynge the
reason that euer can proue it
ryghte. And as for myne own
parte, lyke as I haue some-
what more largely sayed in
my booke of the supplicacyon
of the soules / yf any mā wold
gyue the counsaile to take
any

any mannys lande oꝛ good
 from hym, pꝛetendynge that
 he hath to myche, oꝛ that he
 vseth it not well, oꝛ that it
 myght be better vset yf some
 other had it: he gyueth such
 a counsaile as he maye when
 he lyst, and wyl peraduen-
 ture after, streche a great dele
 ferther then the goodys oꝛ
 possessyons of onely spyꝛy-
 tuall men.

And where he sayth that
 some saye that great habun-
 daunce doth lette, and in ma-
 ner strangle the loue of god:
 yf is many tymes very trew,
 that many men in plenty for-
 gete god, whyche in penury
 runne vnto hym. But thys
 reason runneth out agaynste
 every kynde of mē spyꝛytual

I iii.

and

and tempoꝛall to/and yet are
there in bothe twayne some,
in whome the loue of god is
neyther letted noꝛ strangled
therwꝛth/ but it is made by
the good vse therof the mater
and occasyon of meryste. why:
che yf it myghte not be, but
must nedes lette and strangle
the loue of god/ then were y
reason so stronge agaynst all
men, that no mā myght with
oute dedely synne kepe any
habundaunce in hys handes.
And than yf to wythdꝛawe
that ineuꝛtable necessyte of
dampnable dedely synne, it
were lawfull to take as mych
awaye from any one man, as
the remanaunt that were left
hym sholde be but eyn suf-
fycient: the same reasoꝛ wold
as 3

as I say serue with one lytell
 wꝛeche ferther, to take in lyke
 wyse awayne from euery other
 man were he spyrytuall oz
 tempozall, in whome there
 myght be layed apparence of
 so mych habundaunce, that it
 letteth hym to loue god. For
 that is ye wote well euery mā
 bounde to do spyrytuall and
 tempozall bothe.

And on the tother syde yf
 there be taken from no man
 any thyng, but from him that
 hath so mych, as no man that
 hath so mych, may so loue god
 as he may come to heuē / then
 shall there be from no man ta
 ken any thyng. For I doute
 not but that there are at thys
 day holy sayntes in heuyn, of
 suche as were spyrytuall and
 of suche

of such as were temporall to,
that hadde whyle they lyued
here, as great possessyons as
hath eyther spyrytuall or tem
porall wythin the realme of
Englande now.

Moreover syth this pacy.
fyer accompteth them for dys
crete, that leuyng the clergy
suffycient, wolde that all the
remanaunt were taken away
from them, bycause the great
habundaunce letteth them they
say to loue god: yt hadde ben
well done that he hadde som
what declared his mind how
lytle he calleth sufficyent / lest y
some of his discret folke wold
vndyscretely mysse construe
that worde, and for lacke of
suche fauour & ppyte as hym
selfe ys so well bereth to y cler
gye,

gre, wolde leue theym to lytle
 and call yt ynough. For yf
 this pacifyer wolde moder &
 measure his suffycyence by
 the wordes of saynte Doule,
 where he sayth: Hauyng mete
 and drynke and where wyth
 to be couered, lette vs be con-
 tent: excepte hym selfe that lo-
 ueth theym go farther therin
 and appoynte them theyr fare
 & theyr apparell to, some other
 happely that loue them not so
 well, wyl deuyse them a diete
 as thynne as Galiene deuy-
 seth for hym that hath an ob-
 struccyon in his lyuer / and
 bycause saynt Doule speketh
 but of keueryng, wyl deuyse
 them clothes that shall onely
 keuer theym & not kepe them
 warme.

in Besyde

Bysyde this, yt semeth that
yet his dyscrete folke sholde
not vnder the name of habun
daunce, take all from y^e chy^rch
that they wold take from eue
ry man to whome they wolde
leue bare suffycient/ but that
they rather shold such as they
wold take from one that hath
moze then suffycient, dyuyde
it amonge suche other of the
chy^rche that haue lesse then
suffycient. Now yf they shold
yet belydes this (whyche I
wene they sholde not) fynde
yet a great some remaynyng
after all the spyrytuall folke
sufficyetly prouyded fo^r/ then
hadde it ben good that he had
yet farther dyuyded, howe yt
wolde please hym y^e his discre
tes sholde ozder y^e remanaūt.

fo^r

for though they be as he taketh them dyscrete persons of them selfe, bycause they wold take away but the great habūdauce, and leue but the bare suffycient: yet they dyscrecy on shall do a great deale the better, yf yt lyke hym to geue them his dyscrete counsaile to.

When it shold come to this poynt/here myght paduētūre hym self & his discretes make vs many deuyces, & euer the more the more vndyscrete.

I haue bene wythin these foure or fyue yeres (for before I herde lytell talkyng of suche maner of deuyces) but within thys foure or .v. yeres, I haue ben at such deuyces in diuers good mery cōpanyes, neuer earnestly talkyng in ii. therof

therof (For as yet I thanke
god that of thys mater I ne-
uer herde any suche) but for
passe tyme by waye of famy-
lyare talkyng, haue I herde
dyuerse, bothe in hande wyth
prelates and seculare prestys
and relygyouse persons, and
talked of theyr lyuyng, and
of theyr lernyng, and of theyr
lyuelod to/and whither them
selve were such as it were bet-
ter to haue them or lacke the/
and then touchyng theyr ly-
uelod whither it myghte be
lawfully taken from them or
not/and yf it myght, whither
it were expedyent so to be /
if it so were, then to what vse.
And in many suche mery tal-
kynges I haue alway reme-
mbered/ & bycause our communi-
cacyon

cacy on came sometyne to a
 myche lyke poynte, sometyne
 haue I told and reherſed the
 ſtory that Titus Liuius tel-
 leth of one Pacuuius Cala-
 nius y Capuaue, in the thyrde
 boke of his thyrde Decade that
 treateth of y Romayns warre
 wpyth Hanibal and the city of
 Carthage. This Capua was
 of all Italy the chyeſe cytye,
 and of the greteſt power ſaue
 onely the cytye of Rome. In
 which cytye ſo happed it, that
 the comynaltie were fallen in
 grudge and murmur, and at
 dyſſyſſyon wpyth the ſenate/as
 thys pacyfyer ſayth that the
 tempoꝛaltie is here at theſe
 dayes agaynſte the clergy.
 wherupon this Calanius be-
 ynge a ſenatoꝛ, and nacheles
 in iii. lenyng

lenynge all vnto the people
(bycause he saw them by suf-
ferance and ouersyghte of
the senate, growen into an vn-
brydeled lybertie / and as they
must be whan they conspyre
whole togyther, waken the
more myghty parte) studyed
& bythought hym selfe what
meane he might inuente fyrst
to brynge the senate in hys
daunger / and than by some
benefyte wynn all theyr good
wyllys / and yet therewith all
encreace his fauoure with the
people bysyde. Whpon thys
beyng as it happed the chiefe
gouernour of the cite for the
tyme / he brake vppon a daye
sodaynly to the senate, & told
them that them selfe wyl wel
enough what grudge the peo-
ple

ple had to them / but the parel
 and daungeour that they then
 p̄sētly stode in, that he sayd
 w̄ste they not. But he knew
 well that the people entended
 now after ȳ great ouerthʒow
 whychē the Romayns hadde
 late hadde at Cannas, to kyll
 bp all the senatours, & bʒeke
 theyʒ lege with the Romayns
 and fall into the part of Han-
 niball. How be it quod he yf
 ye dare putte your selfe in my
 hande / I haue deuised a way
 wherby ye shall se me shortly,
 not onely saue all your lyuys
 but also p̄serue your state.
 And whan the senatours in
 that sodayne fere agreed to
 putte hym whole in truste to
 order all ȳ mater as he wold :
 he commaunded them all so-
 daynly

Daynly to be locked faste in
theyr couſayle chamber / and
ſettyng armed men at the
gate to ſe that neyther any
other man ſholde entre in vn
to them, nor any of the come
out : he called ſodaynly to an
aſſemble the whole people of
the ctyte / & there ſayd in thys
wyſe vnto them. The thyng
that ye haue here frēdes theſe
many dayes myche deſpyed,
that ye myghte ons be reuē-
ged vppon thys vnhappy ſe-
nate, and amoue theym from
the roome that by theyr coue-
tous and cruell deſpyng haue
well ſhewed theym ſelfe full
vnmeterly to bere the name of
fathers vnto the people : this
thyng haue I now by poly-
cy for your ſakes peasybly
brought

brought vnto your handes / &
 that in suche wyse as ye shal
 not nede to fyghte therfore, or
 assaute perpercularly theyr
 howles. In expugnacyon
 wherof, beyng, as they wolde
 be fensed wth theyr seruaun
 tes and theyr frendes, your
 selfe myghte stande in paret.
 But I haue sette them vpper
 ynder togyther alone by the
 self, clene out of armour with
 out ayd or any maner defece,
 where you shal haue them all
 without any manys deth or
 stroke.

At this word gladde was
 all the people / and geuyng
 hym hygh thākes, wold forth
 wth fayre haue ben vppon
 them. Syrs there nedeth in
 this poynt none hast quod he /
 n but

but one thyng is there that
yf ye thought thereon, ye wold
I dare say do fynde. For they
be the whyte cause ynough,
there as they scape not from
you. But I haue euer knowe
you so wyse, that ye wyl not
I wote well set your short pre
sent pleasure byfoze your per
petuall welthe, whiche yese
well ye sholde do yf ye sholde
true lawlesse and wythoute a
rule/ noz no lawe can serue ex
cepte there be some gouer
nours. And therfoze two thyng
ges muste ye do at ones/ that
is to wyt, both remoue these,
& also set of your selues some
better men in theyr places.
wherfoze I haue brought
here theyr names in a pot. Let
them be drawen oute/ and as
they

they come vnto hande, deter-
 mine your pleasure of theyre
 persons, and substatute them
 wth theyre succellours. This
 moord of Calanius was such,
 yether of reason they could
 not implie yt, or ellys for
 shame they wolde not refuse
 yt. And theruppon oute was
 there drawen a name, at the
 herynge wherof the cryed out
 all the company, a euill and
 a noughtye man, and bode a
 way wth hym. Werc well of
 Calanius & whome wyll you
 now name to put in his place.
 At that they pawled a lytle
 and began to bythynke them.
 But shortly some named one
 and some named a nother.
 But with perusynge after this
 fashyon of a fewe, there was
 none

none that one man named
avaunced for good; but true
for that one relected hym / as
eyther very nought; or at the
leste moze vnnmete to take in
then he whom they wolde put
oute. So that longe ere they
hadde perused halfe / as mych
as they mysslyked many of
theyr olde, yet founde they yt
to haue a thyng to fynd out
the better new; that they ma
red wern of the sekynge. So
that Calanus pecuyng them
begyn in the water somwhat
to staker and stape / persuaded
them easely to concoide wyth
those that they hadde byfore
a theruppon they left of theyr
eleccon, and let the new cho
sen passe, and kepte theyr old
senate styll.

And

And surely somewhat lyke
 but not all after this fashyon,
 hath yt faced in such good cō-
 panp as yt hath happed me to
 be at communycacyon vpon
 these maters of the clergie.
 for in conclusion after many
 fautes layed agaynst the spy-
 ritualty that is now, and ma-
 ny new dyuyles for theyr lan-
 des, when we came at last vn-
 to Calanius pageaunt, and
 those that founde the fautes
 in the body at large, in suche
 a large fashyon layed forthe
 by them, as though ther were
 not one good man amonge
 them: when they had the na-
 mes of this prelate and that
 prelate recyted and reherfed
 vnto them by rowe, and were
 asked what saye you by hym,
 u iii. and

and what by hym / all be yt þ
they dyd by some of them say
they were noughte, and that
yf lyke as the Capuanys
shold haue chaunged a sena-
tour for a comuner, so yf they
sholde for euery one of the spy-
ritualtye take into hys place
by choyce and eleccion some
good tempozall man, they
myght for this prelate or that
concernynge some of theym,
shortely make a good change.
For some of them thoughte
they suche, as for one poynte
or other they could not lyght-
ly find a worse. yet on y tother
syde agayne, at some of them
they stayed and stakered, and
wyth myche worke broughte
forth some at last, with whom
they myght as they thoughte
matche

matche them/and yet by theyꝝ
 owne confession no moꝛethen
 matche theym, & in my mynde
 not so mych neyther/ but lyke
 as in some they & I somewhat
 varyd, so in dyuerse other we
 were agreed both, that foꝛ to
 make the chaunge, neyther
 coulde they fynde theyꝝ better
 noꝛ theyꝝ matche neyther.

Nowe where as we went
 thus no farther then the pꝛe-
 lates/ yf we shoulde haue peru-
 sed ouer yꝝ whole clergy bothe
 relgyouse and seculars /
 though we mought haue found
 out some that bothe moughte
 and gladly wolde haue ben
 chaunged foꝛ the pꝛelates (foꝛ
 I haue herde many laye men
 that wold be byshoppes with
 a good wyll) and though we
 mought

5
moughte haue also founden
ynough of those that wolde
matche theym that are euill &
naughty secular prestes, and
them that are runne out of re
lygion to , & that wolde and
were able to matche theym in
theyr owne wayes were they
neuer so bad: yet of those that
wolde matche y good as fewe
as some folke wolde haue the
same, yt wolde not I wene as
the worlde goth now, be very
easy to fynde oute so many.
But as welthp, and as easy,
and as gloriouse as some say
to this pacyfyer that religyon
is/ yet yf some other shold say
to them, lo syng these folke
that are in religyon shall out,
come you into relygion in
theyr stedes, and lyue there
better

better then they do , and you
shall haue heuyn/ they wolde
answere I fere me , that they
be not yet wery of this world.

Then yf they were inuited
into relygion on the tother
fashyon, and were sayde vnto
them thus: **S**yrs we will not
byd you lyue so strapte in rely
gion as these men shold haue
done/ come on and enter, and
do but euen as they dyd , and
then shall you there haue a
good easy lyfe and a welthp,
and myche worldely prapse
therewith: I wene a man
sholde not yet for all that gete
thym to go to yt. But as
easy as we call it, and as wel-
thy to/ and now peraduenture
when our wyues are angry,
wythe our selfe therein: yet yf
o pt were

yt were thus offred, we wolde
play as Ilope telleth a fable
of a poze olde man/whych be-
ryng vppe an hyl a bourden
of busshes in his necke, for
helpe of his necessite partyng
for werpnesse, in the mydde
way layed downe his burden
and satte him down a syghed,
and wared so wery of his lyfe
y he wysshed & called for deth.
wheruppon deth came anone
redyly towarde hym, & asked
hym, what wylt thou wyth
me. But when the poze felow
saw hym y lene hozelson there
so redy: I called you syz quod
he to pray you do so mych for
me, as helpe me vppe agayne
wyth this bychede burdayne,
and laye yt in my necke. So
wene I that for all our wor-
des,

des. yf that easy lyfe and wel-
 thy that is in relyggon, were
 offered vs / as wery as we be
 of weddyng, we wold rather
 abyde all oure olde payne a-
 byode, the in a cloyster take a
 relygouse manny's lyfe for
 ease. So that in conclusyon
 we sholde be fayne eyther to
 putte worse in theyre stede, or
 kepe our old styll, tyll as they
 lytle and litle dye and depart,
 god in lyke wyse lytle & lytle
 as he hath euer hitherto pro-
 uided, shall inspyre his grace
 into the brestes of other, and
 make theym fall in deuocyon
 and enter into relyggon, and
 so succede in theyr places.

Now as yt fared in our co-
 muncacyon by the spyzitual
 persons / so fared yt in a ma-
 o ii. ner

ner by the spyrytuall mennys
possessionys. Not for that we
myght not alway fynde other
ynough content to entre into
theyr possessionys, thought we
coude not alwaye fynd other
men ynough content to enter
in theyr relygyons, but for þ
in dyspynge what way they
shold be better bestowed, such
ways as at the fyrste face se-
med very good, and for the co-
fort and helpe of poore folke
very charytable, appered af-
ter vppon reasonynge, more
likely within a while to make
many beggers mo, then to re-
leue them y are all redy. And
some way þ appered at þ fyrst
to now stande the realme in
great stede, and be an increase
of the kynges honour, wyth
a gret

a great strength for the lande
 & a gret suerty for the pꝛynce,
 and a great sparynge of the
 peoples charge / well appe-
 red after vppon farther reaso-
 nyng, to be the clene contra-
 ry, and of all other wayes the
 worst.

And to say the trowth, mych
 meruayle haue I to se some
 folke now so myche & so bol-
 dely speke of takynge awaye
 any possessyōs of the clergye.
 for all be it that onys in the
 tyme of the famouse pꝛynce
 kyng Henry y fourth, aboute
 the tyme of a greate rumble
 that the heretykes made, whā
 they wolde haue destroyed
 not the clergye onely but the
 kyng also and hys nobyltye
 to/there was a folyshe byll &
 o iii. a false

a false put into a parlement
oz twayn, and spedde as they
were wurthy: yet had I ne-
uer founden in all my tyme
whyle I was conuersaunt in
the courte, of all the noblyte
of thys land aboue the nom-
ber of seuen (of whych seyn
there are now thre dede) that
euer I perceyued to be of the
mynde, that it were eyther
ryght oz reasonable, oz could
be to the realme profytable
without lawful cause, to take
any possessyons awaye from
the clerg, whych good and
holy prynces & other deuoute
vertuouse people, of whome
there be now many blessed
sayntes in heuen, haue of de-
uocyon towarde god geuyn
to the clerg, to serue god and
praye

praye for all chryſten ſoules.
 And therfore as for ſuch folk
 as thys pacyfyer calleth dyſ-
 crete, for theyr dyſcrete inuen-
 cyon of takyng from the cler-
 gye the abundaunce of theyr
 poſſeſſyons / I neuer loke to
 ſe them ſo dyſcrete, as were
 thoſe men bothe dyſcrete and
 deuoute that gaue them.

The. xiii. chappter.

Et putteth thys pacyfyer
Va thyrde kynde of thynkers
 ſuche a kynde as I neuer
 to my remembraunce haue herde
 of before, that is to wytte of
 ſuche as purpoſely ſaye euyll
 and opely ſpeke herſelſe, and
 for all that thynke well. And
 thoſe he ſayeth are polypke,
 whyche to pull awaye ryches
 fro

fro the chyꝛche, speke agaynst
all thyng that any thyng
brynge into it / as agaynst
prapenge for soules in purga
toꝝ, grauntynge of pardons,
pplgrymages, makynge of
lawes, foundynge of chaunteries
makynge of brothereheddes
and many mo.

And though they speke a-
gaynst all these thynges /
yet he sayth they knowe well
enough that all these thynges
be good & maye be well bled.
But bycause they brynge ry-
ches into the chyꝛch / therfore
he sayth though they knowe
them for good & thynke them
good, yet they speke agaynst
the all of polycy / not agaynst
the abuses onely, but also a-
gaynst the very thynges selfe.
For

for of those y^e speke agaynste
 thabusys onely, he putteth a
 nother sorte bysyde these men
 whome he calleth for thys
 poynt so polypke. And he
 sayeth that those that onely
 speke agaynste thabusys, do
 better and haue moze grace/
 but yet that excludeth not ye
 wote well, but that the tother
 may be good inough, & haue
 grace inough to, though not
 so mych.

Thus hath thys pacyfyer
 put thze kyndes of folke that
 wold haue the goodys taken
 from the chyche.

The fyrst, of those that wold
 take all and leue nothyng.
 And those men he sayth haue
 a good zeale.

The secunde, of those that
 p wold

wolde leue suffycient & take
a waye the remanaunt. And
those men haue he saith good
Dyscrecyon.

The thyrde kynde he cal-
leth those, whych rather then
the chyrche sholde haue any
thyng, lette not to speke a-
gaynste good thynges. And
those men though they speke
openly platte and playne he-
relse/yet he denyeth not to be
wylle me & vse a good polycy.

But now where as they
denye purgatory/thys is as
me thynketh an euill polycy,
for wythdrawynge of offryn-
ges fro y clergy, to withdraw
therwyth our almyse frome
the poze lay people to/and yet
that wurste is of all from the
sely soules them selve, that lye
there

there and ppytuouſely crye in
payne.

By this polycy ye wote wel þ
theſe polityke folke might im
pugne in generall þ affeccion
of geuyng any thyng in al
moſte. For that affeccion ye
wote well byngeth in þ pere
ſomewhat into ſome parte of
the clergy. And well ye wote
that ſyth the bylpeſe of purga
toz and other of thoſe thyn
gis agaynſt whiche theſe po
lityke men ſo ſpeke, be playn
and open trewth is reueled by
god/and the contrary bylpeſe
is by the hole catholyke chyꝛ
che playnely determyned for
heresy/and ſyth men can not
know that a mā byleueth the
trewth in his herte, yf he hold
agaynſte it openly wyth hys
p ii. mouth/

mouth/ & those therfore that
speke herelyes, euery good
man that hereth them is bou
den to denounce oꝛ accuse the/
and the bysshoppes are boun
den bypon theyꝝ wordes pꝛo
ued to put them to penaunce
and reforme them/ whiche yf
they refuse oꝛ fall in relapse,
the bysshoppe is bounde to de
lyuer them, and all good tem
porall gouernours are than
bounden to punyssh them: yf
euery other man dyde on all
sydes the parte of a good cry
sten man, it appereth that the
polycy of those whome this
pacyfyer calleth so politike,
wolde within a whyle proue
a poze polycy.

How be it what mynd this
pacyfyer hath hym selfe cōcer
these

ning these poyntes / hym selfe
 declareth that he bpleueth &
 right waye & the trew. whych
 I am very gladde to here / &
 for my parte as helpe me god
 I verily trust he sayneth not
 therein, but as a trew chrysten
 man verily sayth as he thynketh.
 And yet is not euery man
 therein of my mynde. And ther
 fore it wolde be wronge yf
 euery some say & euery some
 thynke, sholde serue to bypnyng
 a man in hatered or obloquy.
 For surely some say that they
 thinke, that yf some men may
 as he sayth of polycy sayne
 them selfe heretikes, and yet
 bplyue full truely for all that
 in theyr hertes / some one man
 may myche better sayne hym
 self for polycy full catholyke,

p iii. and

and yet in hys herte byleue
the whyle full falsely. But
what so euer some men say oꝝ
some men thynke, in that ma-
ner I neuer wyl thynke that
a man byleueth other wyse
than he sayeth he doth, but yf
hym selfe shold by some other
wordes oꝝ dedes of hys own,
declare of his mynde the con-
trary. And as I wyl not a-
gaynste a manns wordes
spoke accordyng to the ryght
sayth, thinke that he byleueth
wronge: surely so can I not
thynke that he whiche in hys
wordes openly inueyeth a-
gaynste good and faythfull
thynges, and dyspyseth trew
poyntes of the comon knowe
catholyke sayth, doth in hys
hart secretly thynke and by-
leue

leue ryghte / but yf he were
amonge paynems that wold
for fere of payn compell hym
to renye hys fayth, whiche
were yet in that case dampna-
ble to hys soule, and therfore
is here amonge chrysten men
where no suche force compell-
leth hym, but vppon hys pe-
rell forbodeth hym, of very
good reason dampnable to
hys body.

The. xliiii. chappter.

Howe be yt what thys
good pacyfyer though
he byleue ryght hym selfe and
playnly protesteth the treuth
of hys bylyete, yet what he
wolde sholde be done eyther
with those that agaynst theyr
owne wronge wordes he byle-
ueth

ueth to byleue tyght in theyre
myndes, or wyth those eyther
whome he byleueth to byleue
wzonge in dede, I can not ve
ry well gather of his wordes
here. For here he saith of them
thus: And though some men haue mys
taken them selfe in the sayde artycles, yet
dyuerse other haue sayde that yf they had
ben well and charitably handeled, they
myght haue ben reformed, & peraduenture
saued in body and in soule.

In these wordes I fynde
agayn good readers a playne
open declatacyon as in my
mynde, that thys man byle-
ueth in these artycles lyke a
trewe catholyke man. For he
confesseth in these wordes,
that all those that haue dyed
in the contrary bylyfse, bene
perysshed in body and soule.
For he sayth that some men
say,

saye, that wyth good handes
 lynge they myghte haue bene
 reformed, and peraduenture
 saued in body and soule. So
 that it appereth by these woꝛ-
 des, that neyther hym selfe
 thynketh, noꝛ hath herde so
 myche as any other men say,
 but that they be now playnly
 losse and perysshed for those
 heresyces. whiche is yet an
 other good token that he not
 onely byleueth well hym selfe,
 but also talketh not myche
 noꝛ hath no such conuersacyō
 wyth heretykes, y they dare
 well and playnely put him in
 full truste. For yf he were / he
 sholde here them vndoubtedly
 say, that those folke be saued
 soules and holy sayntes / as
 Wapnam that was late bur-
 ned

ned sayde by Bayfelde bothe
an heretyke and an apostata,
that was burned about a yere
befoze hym.

How be it though they call
them saued sowles & saintes /
yet wyl they say that they be
not in heuyn. For there is no
soule they saye / but in some
place of rest they lye styll and
slepe full soundely / and slepe
shall they saye tyll Gabryels
trumpe awake them and call
them vpp evely, to ryse and
recoorde theyr apparence by-
foze our sauyour at the gene-
rall daye of Dome.

But in good fayth this one
thyng am I sorre to se, that
syth hym self semeth to me so
faythfull, and that therfoze I
can not p[er]suade vnto my self,
but

but that in his owne harte he
 loueth and fauozeth the cler-
 gye/whyche no man can as I
 thynke hartely hate, but he
 that hateth also y^e sayth: some
 of these wylly heretyques lyke
 the angelys of Sathan trans-
 fyguryng them selfe into the
 lykenes of angelys of lyght,
 sholde so deceyue this good
 man, and so abuse hys good
 gentell nature and symply-
 cyte, as to make hym wyth
 theyre wylly inuented fygyre
 of some say, vnder a perty pre-
 teded toward those heretykes
 that are in theyre obstynacy pe-
 rished, set his wordes in such
 wyse, as though his mynde
 were to aggreue and brynge
 in hatred amonge the peo-
 ple, the name and bodye of
 q ii. the

the clergye / by makynge the
people wene that they: ordy-
naryes hadde wyth euyl and
vncharytable handelyng, ben
the occasyon that those here-
tyques are bothe in soule and
bodye destroyed / syth they
myght as is here sayde vnder
þ fygure of some say, by good
and charytable handelyng of
the clergye, haue ben better re-
formed, and peraduenture in
soule and body saued.

wold god these same some
folke that so haue sayde vnto
thys pacyfyer, hadde named
hym at the lest wile some one,
that was so euyl and so vn-
charytablly handeled, that the
lacke of better and more cha-
rytable handelynge, hath ben
the losse of his bodye & soule.

For

For then myght the clergy declare their demeanure toward that man / and then shold they perceyue by this pacyfyer, in whych parte of theyr delynge good charptable maner lacked. But verely whome so euer they sholde haue named / I doute not but those y were the ordynaryes in the cause, coulde easely proue that they hadde vsed no rygout to hym agaynste the lawe, nor omitted no charitable meane vnto hym that came to theyr myndes, whyle the man lyued and the mater in theyr handes, nor in prouydyng for good exhortacon toward his conuersyon agayn and his saluacyon, euen tyll the lyfe lefte bys hodge.

q iii. But

But nowe for as myche as
some so say by the concerning
some of theym that are gone/
the clergye wolde I wene be
yet gladde to here, in what
wyse maner of charytable fas-
shyon this ppytuous pacyfyer
wold haue them handle other
heretyques hereafter, such as
shall be denounced, and ex of-
ficio broughte byfoze theym.
For all be it y this pacyfyer in
a nother place, somewhat se-
meth to mysse like that order:
yet I fere me there wolde as
I shall after shew you, many
a place in the realme swarme
very full, ere euer they were
brought byfoze the ordynary
by the meane of accusacyon.
How be yt let us putte the
sample by some one, that is ly-
kely

help to be broughte and deli-
 uered vnto the ordynarye, by
 the meane of the kinges grace
 and his counsaile. I mean
 Iohn Fryth. For he is in pry-
 son in þe towre all redy taken
 by the bishoppes seruauntes,
 by the ayde of the kynges offy-
 cers at commaundement of his
 grace and his counsaile, and
 so by the kynges offycers
 brought into the towre where
 he remayneth yet / and ther-
 fore he shall I doute not be
 brought as I sayd, and deli-
 uered vnto the ordynary.

Now then yf the ordynary
 knew this good pytuouse pa-
 cyfyer, and wolde bycause he
 seeth his good and charitable
 mynde, desyre hym of hys
 good aduysse and counsaile, in
 what

what wise he myght beste and
moſte charitably handle hym
for the ſauynge of hys ſoule
and body, the lawes of Chriſt
ſtes church obſerued, that the
ſauynge of hym yf he wolde
ſtycke ſtylle in his obſtynacy,
ſhould not be y occasion of cor-
ruptynge and deſtroynge the
ſoules of other men / what coun-
ſayle wolde this man geue
hym ?

Fiſt yf no man wolde pro-
feſſe him ſelf for his accuſare,
and yet there wold twenty be
redy when they were by com-
maundement of the court com-
pelled, not to lette but depoſe
y trewth, that he hath synnes
he came in the towre, wry-
ten a freſhe agaynſte pur-
gatory, and a booke that he cal-
leth the

leth the Mirrour agaynst rel-
 gouse, aduysyng euery man
 to geue none of them nothing
 though they be of that relyge
 on that nothing haue of theyr
 own/ and twyle hath he there
 in lyke wyse wyten agaynste
 the catholyque fayth of Cryst
 concernynge the blessed sacra-
 ment of the aulter: whyther
 wolde now this pacifyer, that
 the ordynarpe haupnge good
 prouys and yet none accuser,
 sholde procede agaynste hym
ex officio, or ellys for lacke of
 an accuser lette him saye go.
 If he wolde he sholde procede
ex officio as I thinke he wolde
 thynke yt reason: what shold
 he then do, syth all can not be
 done in a day. whether shold
 he let hym walke abroad vpo
 f hys pro-

his promise to appere agayn;
whych the Fryth were lykely to
bzeke and gete hym ouer see/
oz ellys take suertyes bouiden
for hys apparence, as Iohn
Burler and some such other
were bouiden for Iohn Wyt,
and forze not to forfayt theyr
bonde for bzetherhed, but let
hym slyppe a syde and neuer
brynge hym forth, and kepe
hym close amōg the bzethern
as the tother was kept, tyll þ
postle mape make some bys-
shoppes amonge the new bze-
thern/ & after his new Titus
& Timothe stablyshed eche in
his owne see, then the newe
Doule thys apostle Fryth,
take shippynge at Sandwpych
and sayle into Freselande.
wold this pacifyer aduyle the
ozdynare

ordynarye thus / or ellys to
kepe hym in pryson where he
sholde do no hurte, and lette
the walles and the lokkes be
hys suertyes for hys forthe
commynge.

Thus farre yet as I sup-
pose thys pacyfyer wolde ad-
uise the ordynary to kepe
fyrth faste. But now when
hys herespes were layed vnto
hys charge, as for to gyue
counsaile to the ordynary to
exhorste fyrth to leue theym/
this pacyfyer I dare say shall
not nede, nor to take hym to
grace neyther, nor to shewe
hym great fauour vpon good
tokens of hys repentaunce &
amendement. But now yf he
were one of thys pacyfyers
polytykes, and wold say that
c ii. he

he beleued euer the right way
in hys owne hatte contrarie
to the woꝛdes that hys owne
hande wꝛote / but after the ma
ner that this pacifyer speketh
he wꝛote all these heresyꝑs of
polyꝑe, bycause that by the
hplꝑe of purgatoꝛy, and of
the sacrament of the aulter, &
of myꝛacles i so many places
so playnely shewed thereon, he
saw that offerynge & rycheſſe
came into the clergye, and
therfoze wolde saye that he
muſte not be taken foꝛ an he
retyꝑe but foꝛ a man wyſe &
polyꝑe: what aduſe wold
here thys pacifyer geue hys
oꝛdinary?

what counſaile wold he
geue the oꝛdinary yf Fryer
wolde make none excuſe by
polyꝑe

policy, but save that he wote
 agaynste purgatory and all
 religyouse orders, and the sa-
 crament of the aulter to, for
 loue þ he bereth to the trouth/
 & that those heresyces be very
 fayth, by which he wyl abyde
 vnto the deth. what aduysse
 wyl thys pacyfyer geue the
 bysshoppe than? what good
 and cherytable handelynde
 wyl he deuysse to saue hys
 body & soule/ specyally whan
 he shall se certayne letters
 whyrche some of the bretherne
 lette fall of late, and lost them
 of lykelyhed as some good
 wytte leseth her keyes / by
 whiche letters both Tyndale
 and George Jay wyte vnto
 Fryth, and counsaile hym to
 stycke faste / and Tyndale
 c. iii. Heweth

sheweth hym that all the brethren
shoke what shall become
of hym, and that bypon his
spede hangeth all theyr hope.
I can not tell what good and
cherytable handelynge this
pacyfyer can deuyle / but I
dare say that there is neyther
ordynary nor other honeste
man spyrytuall nor tēporall,
but that he is as soȝy as this
pacyfyer hym selfe, to se that
yonge man or any other, so
stoberly set in such heresies,
that no man can shewe hym
the fauour that euery man
fayne wolde, wythout the dys
pleasure of god and perell of
theyr owne soulys and many
other mennys to.

The

The. xxb. chappter.

Ad vpon all these maters there is
 ryfen a great oppnyon in the peo-
 ple, in maner vniuersally, that in
 punysshing a correccions all these
 persons befoze reherfed wolde haue lyke
 punysshment, yf spyritual men might haue
 free lyberty in that behalfe. And that spy-
 rytual men wold yf they coude, as well
 put them to sylence, that speke agaynst
 the abusyon or dysorder of suche thinges
 as be byfoze reherfed, as them that speke
 agaynst the thyng selfe.

Those wordes be not very
 well spoken of thys pacyfyer
 by the people. For yf he haue
 spoken wyth many mo then
 the tone halfe, and felt theyre
 oppnyons hym selfe / ellys is
 yt not onely agaynst the spyri-
 tualty spokē very shaimfully,
 but also to the false contri-
 ued rebuke of the whole pe-
 ple in maner vniuersally. For
 lyth

syth that neyther this pacyfy-
er noꝝ any man ellys, can
brynge forth any one of these
heretyques, that haue ben by
theyꝝ oꝝdynaryes deliuered
foꝝ theyꝝ obstynacy in the secu-
lare handes and burned, that
haue hadde any wꝛong done
them, oꝝ ben therin otherwys
hādeled then charyte wyth iu-
styce, accoꝝdꝛyng to the comen
lawes of all Chꝛystes catho-
lyke chꝛꝛch, and the lawes of
thys realme haue requyꝛed:
there is no good man noꝝ rea-
sonable that hath any cause
therby to conceyue by the cler-
gye such a malycyouse folysh
suspycyon, as thys pacyfyer
here vntrewly lapyth vnto the
whole people of thys realme
in maner vniuersally, whan
he

he maketh as though þ̄ hole
 people in maner vniuersally
 were so malycouse and so
 folysh, as bycause the clergy
 whych hath towarde many
 heretykes bene ouer myche
 favorable, haue of necessitye
 be dzeuen to delpuer thē to the
 seculare handes & therin haue
 done them ryghte, he maketh
 as though the whole people
 were in maner vniuersally so
 madde and malycouse, as
 theruppon to take an oppynyō
 that to those whych are none
 heretykes the clergy wold do
 wronge.

Surely in thys one poynt
 is thys boke of hys the moſte
 indyfferent that it is in any
 parte that I se therin. For
 there is no poynte in all the
 boke

booke wherin it moze dyffameth the spyrytualte, then in thys one it dyffameth in maner all the whole people vniuersally.

But now yf he say the people in maner vniuersally, thynke that those whiche are as he saith for lacke of good & cherytable handelynge losse and perished in body & soule, had wronge and oughte not haue bene by the clergy deliuered to the seculare handes/ and that therfore the whole people in maner vniuersally do and well maye, thynke in theyr myndes that the clergy wolde in lyke wyse do wronge to other, and bynge to lyke punysshement all those persons that any thing speke agaynst onely

onely the abusyngs of suche
 thynges as bynyng rychesse in
 to the chyche: now can not
 this pacifyer thus excuse his
 wordes. For he confesseth in
 his owne wordes, that they
 whiche thus haue bene loste
 and perysched, that myght as
 he sayth wyth good and che-
 rytable handelynges haue ben
 saued, be of those that haue
 mysse taken them self in those
 artycles of purgatory, tren-
 tallys, obitys, a pilgrimages,
 and haue as hym self sayth
 befoze, spoken agaynste them
 and dyspyssed them/ and then
 hadde they no wronge. For I
 am sure there was none of
 them, but that he was eyther
 relapsed, or ellys dyd of obsty-
 nacy stand styll in them. And
 then

then appereth it yet agayne,
that in goynge aboute to dyt-
fame the clergye, he dothe in
dede greatly diffame the peo-
ple / whan he sayth that by-
cause the clergye hath punys-
shed them that haue so farre
myfsetaken them self in those
articles, that they haue spoke
agaynst those holy thynges &
dyspyled the thynges selfe,
the people wolde be so farre
vntreasonable as therfore to
thynke y they wolde punyshe
in lykewyse all those y wolde
onely speke agaynst the abu-
ses and not agaynst the thyn-
ges. For all the people seeth
perde, that the clergye punys-
sheth those that speke against
the sacramēt of matrimony /
& yet they punyshe not those
that

that speke against the abuses
ther of, as aduowtry / or a-
gaynste those that vnder the
name of matrimony, lyue in
sacrilege and incestuouse le-
chery / as frere Luther doth, &
frere Lābert, & frere Hupskyn
and Otho the monke, & suche
other.

And yet yf he wpll go from
his owne wordes agayn, and
saye now that some of theym
that be for lacke of good and
charitable hādelyng in body
and soule so perpyshed, dyd not
mylke take themselfe at al, nor
dyd not speke agaynst any of
þ thiges, but dyd onely speke
against the abuses, & that ther
fore he may without reproche
of þ peple well say þ the peple
haue an opinion, that the cler
f iii. gy woide

gy wolde yf they myght, haue
fre lybertye in lyke maner to
punyshe all other that wolde
in lyke maner speke/that is to
wytte not agaynste the good
& holy thynges, but agaynste
the abuses of them: to this I
say yet ones agayne, that he
styll dyffameth the people of
a great intolerable faute, that
is to wyt an vniuste and vn-
reasonable iudgement/whyle
he sayth that they thynke and
byleue that the clergye hathe
done to those men in so great
a mater so great wronge, and
hytherto not one such wrong
proued.

But I shall in this poynt
go yet a litle nether hym. Sith
he speketh of those that might
wyth charytable handelynge
haue

haue ben in body and soule sa
 ued / yt appereth well as I
 haue sayde, that in thys pyece
 of his tale he spekerh of those
 that haue not be saued, but
 in erthe here condemned and
 burned, and in hell dampned
 and there burning styll. Now
 as for any tyme so late byfore
 this brablynge or speche of a-
 ny dyuysyon betwene the spy-
 rytualty and the tempoꝛalty,
 that this pacifyer might seme
 to meane of / I remeiber none
 delyuered to the seculare han-
 des, but fyr Thomas Hytton
 at Haydestone, and fyr Tho-
 mas Bylney at Noꝛwyche,
 and one of late at Excester, &
 one of late in Lincoln diocese,
 and in London here Bayfeld
 the monke, and Teurbery the
 powch-

powchmaker, and Baynart.
Now this wyll I say, let this
pacyfyer come forth, or yf he
be any religyouse recluse that
can not come abrode, let hym
appere by attourney (How be
yt, yt appereth that he can be
none suche, but muste nedes
be of lykelyhed some suche as
gooth myche abrode, for ellis
he coulde not surely tell vs of
so many some sayes, nor what
oppynyon the whole people of
the realme hath in maner vni
uersally) and therfore let hym
come forth and appere in hys
own proper person, byfore the
kynges grace and his coun
saile, or in what place he lyst,
and there proue callunge me
thereto, that any one of all
these hadde wronge, but yf it
were

were for þ they were burned
 no soner/and bycause he shall
 not saye. that I bydde hym
 trotte about for nought/thys
 shall I profer hym, that I
 wyl bynd my selfe for suerty
 and fynde hym other twayne
 bysyde of better substaunce
 then my selfe, that for euery
 one of these whom he proueth
 wzaged, hys oz dynary oz his
 other offycer by whome the
 wzonge was done, shall gyue
 thys pacyfyer all hys costes
 done aboute the prose, and a
 reasonable rewarde bysyde.

And yet now though no man
 wolde gyue hym nothyng/it
 were hys part perde to proue
 it for hys owne honestye, syth
 he hath sayed so farre,

And thys dare I be bolde to
 & offere

offre, to se the trouth openly
proued. After whych well pro
ued onys to be as he sayeth,
men may be bolde to saye the
thyng that they se proued
trew / & therupon yf they lyst,
to cast a suspecte some fether
fere of the lyke, yf or of worse
yf they wyl, I wyl not let the.
But without any such thyng
proued befoze / there wyl no
reason nor good conscience
bere it, that we shuld suspecte
that our prelates and ordyna
ries in theyr iudgementes a
gaynste heretykes, vse to do
them wrong / syth all þe lawes
bothe spyrytuall of the whole
chyrch, and tempoꝛall of this
realme, haue ordayned full
fayth and credence to be gy
uen to them therein. whych
lawes to contrary now there
appe

appereth lytle cause, consyde-
 ryng that the kynge our so-
 uerayne lord that now is &
 longe mote be, hath in hys
 tyme as prudentely & as ver-
 tuously prouyded for thys
 realme, that it sholde haue
 suche prelates and ordyna-
 ryes as sholde in lernynge,
 wysdome, iustyce, & luyng,
 be mete and conuenient ther-
 fore, as any pryncce hath (nō-
 ber for nōber) that hath reyg-
 ned ouer thys realme, I dare
 boldly say thys hundred yere/
 and sholde in my mynde kepe
 my selfe a great waye within
 my boundes, al' though I
 wolde sette an other hundred
 to it. But now lettynge thys
 ppece passe, wherin I myght
 yet saye many thynges mo-
 t ii. then

then I do, & wolde saue that
the bretherne wolde than call
me longe, and wyl yet perad-
uerture say that I am scant
thorste inough: lett vs go fer-
ther and spede vppe thys one
chappyter of hys.

The.xxvi.chappyter.

And many other murmurs & grudge-
ges besyde these that be besoze re-
herfed/ Be amonge the people, mo-
then I can reherse now: But yet a-
boue all other me thynketh that it is most
to be lamented and sorowed / that spyry-
tuall men, knowynge these grudges and
murmuracions amonge the people, and
knowynge also that many lay men haue
oppynion, that a great occasyon therof ry-
seth by spyrytuall men, and that they do
no more to appease the, ne to order them
seife in no other maner for the appeayng
of them, then they do. For all that they
do therin mosse commonly is this: they
take yt, that they that synde defaute at
suche abusyons and dysorder/ loue no pre-
fice: & therfore they esteeme that they do of
malice

malycce all that they do / to destroye the
 church, and to haue theyr goodes and pos-
 sessyons theym selfe : and therfore they
 thynke it a good dede to se them punished,
 so that they shall not be able to bypnye
 theyr malycce to effect. And therfore haue
 they punyshed many persons, which mych
 people haue iudged them to do vpon wyl/
 l of no loue vnto the people. And though
 spyrytuall men are bounde in this case,
 for appeasyng of these oppnyons in the
 people, which be so daungerous as well
 to spyrytuall men, as to temporall men,
 that many soules stande in great peryll
 thereby, not onely to reforme theym selfe,
 and to leue and anoyde all thynges, that
 gve occasyon to the people so to offende/
 that may be charyte be omitted and leste,
 But also to faste, pray, weare the heare,
 geue almyse, and to do other good dedes
 for them selfe and for the people, cryenge
 continually to our lord / that these dys-
 syons may cease, and that peace and con-
 corde may come agayne into the worlde :
 yet yt appereth not that they do so, but
 that they rather contynue styll after the
 olde course, pretending by confederacyes
 and worldey polycyes, and stryfte correc-
 tyons, to rule the people / and that pa-
 t. iii. greatly

greatly to be lamented, and yf wyll be
harde for them to bypunge yt so aboute.
But yf they wolde a lytell meken them
selfe, and wythdrowe suche thynges as
haue broughte the people into thys mur-
mur and grudge: they shold anone bypung
a new lyght of grace into the worlde, and
bypunge the people to perfecte loue and
obedience to theyre superiours.
And here me thynketh I myght say fare-
ther in one thyng/ and that is this, that
as longe as spyrytuall rulers wyll eyther
pretende/that theyre authorite is so hygh,
and so immediatly deriued of god, that
the people are bounde to obeye them, and
to accepte all that they do and teache/
without argumentes, resystence, or grudge-
gynge agaynste them / or that they wyll
pretende, that no defaute is in them, but
in the people/ and wyll yet contynue styll
in the same maner, & after the same worlde
by contenaunce/as they do now/and haue
done late tyme paste: the lyght of grace
that is spoken of befoze, wyll not appere/
But that bothe parties shall walke in this
darkenes of malyce and diuysyon/ as they
haue done in tyme paste.

**Hys other murmours &
grudges that he sayth he can
not**

not now reherse, he reherseth
 after many of theym in hys
 other chapyters / whyche I
 wyll passe ouer vntowched,
 bothe for that the moze parte
 of them be such as euery wyse
 man wyll I suppose answer
 them hym selfe in the redyng,
 and satysfye hys owne mynd
 wythout any nede of myne
 helpe therin / & for that some
 thynges are there also therin,
 that are very well sayed / and
 some also that be they good
 or badde, I purpose not to
 medyll mych wythall, as are
 the thynges that towche any
 lawes or statutes all redy
 made, be they of the chyrch or
 of the realme, defende theym
 I am cōtent to do, yf I thinke
 them good. But on the tother
 syde

Spde yf I thynke the nought /
albe it that in place and tyme
conuenient I wolde gyue
myne aduyce and counsaile
to the chaunge, yet to put out
bookes in wytyng abrode
amonge the people agaynste
them, that wold I neyther do
my selfe, nor in the so doyng
commende any man that doth.
For yf the lawe were suche as
were so farre agaynst the law
of god, that it were not possy-
ble to stande wyth manys sal-
uacyon/than in that case the
secrete aduyse and counsaile
maye bycome euery man/ but
the open repzoze and redar-
gucyon therof may not in my
mynd well bycome those that
are no moze spyrтуall than
I. And surely yf the lawes
may

maye be kepte and obserued
 without perel of soule though
 the chaunge might be to y^e bet
 ter: yet out of tyme and place
 conuenient to put the Defawa
 tes of y^e lawes abroad among
 the people in wytyng, and
 wythoute any surety of the
 chaunge geue the people occa
 syon to haue the lawes in de
 rylson, vnder whiche they
 lyue, namely syth he y^e so shal
 ble to do may somtyme mysse
 take the mater, and thynke
 the thyng not good wherof
 the chaunge wolde be worse:
 that way wyl I not as thus
 aduysed neyther ble my selfe
 nor aduise no frende of myne
 to do. And therfore I wyl as
 I saye leue some thynges of
 his boke vntouched, whyther
 v he say

he say wel or euill. And finally
for y^e the to wchynge of thys
mater is no parte of my p^ryn
cypall entent, but happeneth
as an incydent to fall in my
waye, wherin it suffyseth by
the cōsideracyon of one piece
or twayne, to geue men an oc-
casyon to loke well to the re-
manaunt, and let it not ouer-
lightly synke depe down into
the brest, tyll it be well cham-
med & chowed in the mouth/
& not onely se what he sayth,
but also by the wysedome of
the reader consyder what may
be sayd agaynste it/ and who
so hath wytte and redeth it in
that wyse, shall I warraunte
you soone percepue that mild
indifferent booke, to bere more
brewde stowe of euill stuffe
therin

therin, then the brethren that
 boſte it wolde that ſuch good
 folke ſholde ſe, as of a good
 mynde menynge none harme,
 wene euery thyng were well
 ment that they ſe fayze ſet out
 to the ſhewe, and ſoſte and
 ſmothely ſpoken.

The.xxvii.chapter.

I wil not alſo ſticke mych
 vpon his hygh ſolemne
 dyuynacyon, wherin he pro-
 pheryeth that as longe as the ſpyry-
 tuall rulers wyl eyther preteſde that theyr
 authoryte is ſo hygh, and ſo immediatly
 dryued fro god, that the peple are bound
 to obay them, and accepte all that they
 teache, wythout argument, reſyſtence, or
 grudge/ and that they wyl preteſde
 that no defeaute is in them, but wyl yet
 continue ſtyll in the ſame maner, & the ſame
 woꝝdely coſtenaunce as they do now and
 haue done in late tyme paſte/ the lycht of
 b ii. grace

grace that is spoken of before, be with
you now & euer moze amen.

This ende of this holy ser
mon is to lytle purpose. For
fyrst as for wordly cōtenaūce
is amonge the clergy wythin
these few yeres not a lytle a
bated. whych e thyng who so
lyste wyth an euyne eye to loke
vppon yt, and indyfferently
consyder yt, shall not fayle to
pceyue. And so there is good
hope, yf that may helpe the
mater, that then the lyghte
of the grace that this gracys
ouse pacyfyer spake of before,
is not now very farre behynd.
And verily for aught that I
can se, a great part of y proud
and pompose appareyll that
many prestes in yeres not lōg
paste, were by the pryde and
ouer

ouer syght of some few, forced
 in a maner against theyꝝ own
 wyllys to weare, was befoze
 his godly couſayle ſo by this
 pretye pꝛented boke pꝛyuyly
 geuen theym in theyꝝ eare,
 myche moze I trowe then the
 tone half ſpent, and in maner
 well woꝛne oute. And I wote
 well yt is woꝛne out with ma
 ny, whych e entende herafter
 to bye no moze ſuche agayn.
 And foꝛ the reſydue of the cou
 tenaunce I dare be bolde to
 wataunt, that I can fynde of
 thoſe that moſte may ſpende,
 whych were they ſure that yt
 ſholde in thys mater do any
 good, wold be well cōtente to
 withdrau from al theyꝝ other
 coutenaunce the chyefe parte
 of theyꝝ mouables, & of theyꝝ
 vñt, perely.

perely lyuelode to , and oute
of hande bestow the tone, and
wyth theyꝝ owne hand perely
bestowe the tother openly
among the poꝛe. And I durst
agayne be bolde to warraunt
that yf they so dyd / eyn the
selfe same folke that now
grudge and call them pꝛoude
foꝛ theyꝝ couēnaunce, wolde
then fynde as great a grudge
and call theym ypocrytes foꝛ
theyꝝ almyse, and saye that
they spende vppon noughtye
beggars the good that was
wonte to kepe good pomen,
and that therby they both en-
feble and also dyshonour the
realme.

Now as foꝛ the tother part
of his pꝛophecie, concerning
that the lyghte of grace that
he spake

he spake of befoze, wyl not
 appere as long as spyrтуall
 rules wyl pzetēde that they
 authoꝝpte is so hyghe and so
 immediately deryued of god,
 that the people are bounden
 to obaye them and to accepte
 all that they do & teche, wyth
 out argumentes resistance oꝝ
 grudgynge agaynst theym:
 in thys parte he muste fyꝛste
 declare whyther he meane in
 thys woꝝdes, theyꝝ authoꝝpte, all
 theyꝝ hole authoꝝpte, oꝝ theyꝝ
 authoꝝpte in some parte. If
 he mene that they say thus of
 all theyꝝ whole authoꝝpte in
 euery thyng that they maye
 now at this tyme lawfully do
 oꝝ saye: I answere that they
 neither pꝛtēde noꝝ neuer dyd,
 all that authoꝝpte to be gꝛue
 theym

theym immediatly by god/
but haue authoꝛite now to do
dyuerse thynges by þ̄ graūte
of kynges & pꝛynces, as haue
also many tēporall men / & by
those graūtes haue such right
in those as tēporall men haue
by the like graūtes in theyꝛs.
And therfoꝛe in that part the
pacyfyer is answered.

And thā yf he meane that
the lyght of hys grace that he
spake of byfoꝛe, wyl not ap-
pere as longe as the pꝛelates
pꝛetende þ̄ any parte of theyꝛ
authoꝛyte is so hyghe that it
is immediatly gūen them
of god/ then hath thys pacy-
fyer loste the lyght of treuth.
Foꝛ the greatest, and highest,
and most excellent authoꝛyte
that they haue, eþher god
hath

hath gyuen theym, hym selfe
 oꝛ ellys they be very pꝛesūp-
 tuouse & vsurpe many thyn-
 ges farre aboue all good rea-
 son. For I haue neuer redde,
 oꝛ at the leste wyse I remem-
 ber not that I haue redde, y-
 euer any kyng graunted them
 the authoꝛyte, that now not
 onely pꝛelates but other poꝛe
 playne pꝛestes also dayly do
 take vpon the, in mynistꝛyng
 the sacramentes and conse-
 cratynge the blessed body of
 Cryste, wꝛth dyuerse other
 authoꝛytes besyde

But it semeth to hym per-
 aduenture, that in one poynte
 at the leste wyse y spꝛitualty
 ys to pꝛowde. For he saythe
 they pꝛetende to be obayed, &
 haue theyꝝ oꝛdynaunces and
 theyꝝ

they? teachynges obserued,
without resystence grudge or
argumentes to the contrary.
Surely in suche thynges as
the whole clergy of chrysten-
dome teche and ordereth in
spyrituall thynges, as be dy-
uerse of those lawes whiche
this pacyfyer in some places
of this boke toucheth, beyng
made agaynst heretikes / and
albe it that they be and longe
haue bene thow the whole
corps of chrystendome bothe
temporalty and spyrituallty,
by longe vsage and custome
ratyfyed agreed and confyrm-
ed, yet he layeth some lacke
in them callynge theym very
soze / in those thynges I saye,
that syth I no thyng dowte
in my mynde / but in that con-
gregacion

gregacion to goddys honour
 graciously gathered toge-
 ther, the good assistece of the
 spyrite of god is accoꝝdyng
 to Cristes promyse as verily
 present & assistece as it was
 with his blessed apostles, me-
 ought wyth reuerence & wyth-
 out resystence, grudge, oꝝ ar-
 gumentes to receyue theym.
 And yf a prouyncyall coun-
 sayle erre/there are in Cristes
 chyꝛche oꝝdynary wayes to re-
 forme it. But in suche thyn-
 ges as any spyrytuall gouer-
 nours after a lawfull oꝝder &
 forme, deuyse foꝝ the spyry-
 tuall weale of theyꝝ sowles
 that are in theyꝝ charge, and
 whyche thynges are suche as
 good folke maye soone per-
 ceyue them foꝝ good/ in these
 x ii. thyn-

thynges at the lest wyse shold
the good not geue eare to the
bad folke and frowarde, that
agaynste the beste thyng that
can be deuysed can neuer
lacke a sonde frowarde ar-
gument. And therfore
not onely thapostles beyng
dyuerse, assembled togyther
wyth the chyrch in theyr coun-
saile holden at Hierusalem,
dyd in those lawes that they
there deuised and prouulged
amonge the gentyls that were
in dyuers countrees farre of
conuerted vnto Cryste, dyd
wyth authozyte wyte vnto
them, these thynges haue se-
med both to vs and to the spy-
ryte of god necessary for you
to kepe, lest some stoborne
folys wolde peraduenture be
bold

holde wyth frowarde argu-
 mentes and reasonynge to re-
 sylte it, but saynt Poule also
 by hym selfe whan he deuysed
 vnto the Cozinthyes certayn
 good lawes and orders con-
 cernynge theyr order that he
 wolde haue them kepe in the
 chyrch in tyme of goddes ser-
 uyce, lest such as wold fayne
 wyth dysputynge agaynste
 good order, be taken and re-
 puted for wyse, sholde wyth
 some pzopleme pulled out of
 a peny pycher, enueigle and
 corrupte the company, whom
 farre the febler reason maye
 drawe to the worse parte for
 affeccyon vnto lewd lyberty:
 he fynally bysyde the reasons
 that he layed for hys law, dyd
 putte theym to sylence wyth
 xiii. hys

his authoryte / and forbidding
thē to reason or dyspute there
agaynste but obaye it sayed,
agaynste all suche argumen-
tes and such choppelogiques
agaynste good rulys, yf any
man wyl be contencyouse in
thys mater, lette hym well
knowe that we haue no suche
guyse or custome, nor y chyr-
ches of god.

But now wyl thys pacy-
fyer peraduētūre, say that he
neyther speketh nor meaneth
of suche thynges as the spyry-
tualte doth or sayth that ys
good / but that the lyghte of
grace wyl not appere as longe
as the prelates pzetende that theyr autho-
rite is so hygh & so immediate of god, that
the people are bounde to obaye them, and
to accept all that they do and teche / with-
out argumentes, resistance, or grudging /
so that

so that he hath cyrcumspectly
 for the nones qualyfied and
 modered his tale wyth thys
 worde ^{all}, that the prelates
 shold not preteñde to be obayed
 in thynges as well badde as
 good. who herde euer the pre-
 lates of this realme pretende
 thys: that they sholde be o-
 bayed in all thynges were the
 thynges bad or good: I am
 very sure that euer hitherto
 they haue professed the cōtra-
 ry/ and not letted to say, that
 yf euer any prelate of thys
 realme, ye or the moste parte
 of theym, ye or all the whole
 mayny were so farre fallē fro
 god, as to preache the contra-
 ry of our olde known catho-
 lyque fayth / as for ensample
 that there were no purgatory
 after

after thys worlde, or that yt
were not lawfull to praye to
our blessed lady or other holy
saynts, or to preche that there
is yet neuer a saynt in heuen,
but that all soules lye styll
& slepe, or to preache agaynst
penaunce as Tyndale dothe,
that is as lothe good tender
pernell to take a litle penaunce
of the preste, as the lady was
to come any moze to dyspel-
lynge that wepte cun for ten
der herte two days after whē
she talked of yt, that the preste
hadde on good frydaye wyth
the dyspellynge rodde beten
her hard vpon her lply whyte
handes: who so wolde I say
preche any of these heresyes,
or that in y blessed sacrament
of the auter were not the very
body

body and very blood of Crist,
 but as ffrysth teacheth no-
 thyng but wyne and bꝛede,
 oꝛ elles as Tyndale testeth
 starch i stede of bꝛede/though
 there wolde hereafter (whych
 shall I trust neuer happen)
 all the pꝛelates in this realme
 fall therto & pꝛeache the same,
 yet all the pꝛelates hytherto
 playnly do pꝛeache and teach
 that no laye man sholde then
 byleue them.

And therfoze lyke as yf the
 pꝛelates dyd pꝛetende y thyng
 that this pacyfyr speketh of,
 then were his aforesayd woꝛ-
 des well and wisely tempered
 and cꝛcumspectly spoken/so
 whyle they neyther pꝛetende
 that thyng nowe, noꝛ neuer
 here befoze dyd, there is lytle
 p wytte

wytte in those wordes. For
now doth all his tale amount
vnto no more, but y the lyght
of grace wyl neuer appere,
as long as the prelates do the
thyng that they neyther do
nor neuer dyd. Is not thys
therfore good readers by this
good pacyfyer brought vnto
a wyse conclusyon?

The. xxviii. chapyter.

Now where he moſte la-
menteth that the cler-
gye dothe no more to appeaſe
theſe grudges of the tempo-
raltye towarde them, and af-
ter he preacheth to them help-
ly what thynges they ſholde
do that they do not, that is to
wyt, forbere ſuch thynges as
he ſpake of byfore/wherby he
ſpecy,

Specyally meaneth as bothe
 befoze and in dyuerse places
 after appereth, the euill & vn
 charytable handelyng of here
 tyques, wherof the man hath
 nothing proued/ but also that
 they shold do thynges whych
 he sayth men se them not do,
 that is to saye geue almyse,
 and were heare, and fast, and
 pray, that this dyuysyon may
 cease: now y all the spyrytual
 men do not so, that is very
 trewe. And yt is as trewe I
 trow that this thousande yere
 was neuer the tyme that all
 so dyd. And therfoze yf that
 thyng cause and kepe in this
 dyuysyon, yt muste haue ben
 a thyng of a thousande yere
 olde. But I thynke that ma-
 ny of them do all these thyng-
 y it. ges

ges whyche this pacyfyer pre-
cheth to haue done. For I am
sure that though some do not
theyr part therin / yet amonge
spiritualty ther is both geuig
of grete almofse, & wearynge
of heare, and fastyng, & pray-
enge for peace. But whether
they take this dyspyson to be
so great and so vniuersall as
this pacyfyer speketh of, that
can I not tell, and peraduen-
ture they do not. And whether
they do or no / surely I do
not. Nor whyther they praye
for the pacyfycacyon of this
dyspyson in all suche maner
wyle as the thyng requyrez,
that I can not tell / but there
may be peraduenture therin
some ouer syght vppon theyr
part. For if they leue nothing
vni-

bnpayed for that maye per-
 teyne to þ pacificacyō of thys
 dyspysyon, then must they per
 aduenture put into theyꝝ ser-
 uyce both matens, masse, and
 euyngonge, some specyall col-
 lect, and therin pray god that
 yt may please hym that the pe-
 ple maye perceyue the sottle
 sleghthes of the deuyl & some
 other of hys lymes, in many
 partes of this boke of this pa-
 cyfycacon/ whyche thynges
 peraduenture the compylers
 perceyued not hym selfe, but
 was therin of symplycyte by
 some sottle wysewe deceyued.

The. xxix. chapyter.

But this pacyfyer per-
 ceuyng that what
 one man doth in secretenesse,
 y iii. a nother

another can not se/is therfore
bolde to saye they do not all
those thynges which he wold
haue theym do/that is wytte,
faste, & pray, were heare, and
geue almyse. For he sayth
that they do all these thynges yt appe-
reth not.

As for prayenge, yt appe-
reth perdye they do. And that
so myche they dayly pray, as
some of vs lay men thynke yt
a payne ones in a weke to rise
so sone fro slepe, and some to
tarye so longe fastynge as on
the sonday to come and here
oute they matens. And yet is
not the matens in euery pa-
ryshe neyther, all thyng so
erly begonne nor fully so long
in doyng, as yt is in the char-
trehouse ye wote well. And
yet

yet at our clouth and glotony
that are lay people, this pacy
fyer can wynke & fayne hym
selfe a slepe. But that the cler
gye prayeth not, that can he
shortely spee, as sone as they
lyppes leue stryngge.

Howe be yt bycause he is
peraduenture of the clergye
hym selfe / therfore lest he
sholde seme partvall to hys
owne parte, he rather spei
keth of theyre Defautes then
oures : wherin I wyl not
myche stryue wth hym. But
surely as he may be bolde to
preache beyng a prest / so yf
I were a prest to, I wolde
be bolde to preche thus mych
agayne to hym, that for any
wynnyng of the glasse and
saine of indifferēcy, though he
leue

leue þ fautes of vs lay peple
vntoucheth, yet of his owne
parte the clergye, for no laye
mennys pleasure he neuer
holde say more then treuth.

For nowe as towchynge
of almyse / is there none
geuyn troweth he by the spy-
rytualtye. If he saye as he
sayeth here, that it appereth
not y they do geue almyse/
I myghte answer agayne
that they folow therein the coun-
saile of Cryst, whyche sayth
lette not thy lefte hande se
what thy ryghte hande doth/
as I myght in prayeng haue
layed those other wordes of
Cryst, Thou whan thou wilt
praye entre into thy chamber
& shette the doze, and pray to
thy father priuely. But like
wyle

wylle as god for all that coun-
saile was content that men
sholde bothe praye and gyue
to the nedy, and do other wur-
kes bothe of penaunce and of
cheryte, openly abrode in cō-
pany where there be no desire
of vayne gloze, but y^e the peo-
ple by the syghte therof, may
haue occasyon to gyue ther-
fore laude and gloze to god:
so dace I boldly lay that as
they both secretely and openly
to, do vse & accustome to pray
so do they both secretely and
openly to, gyue no lytell al-
moyse i the yere what so euer
thys pacyfye saye. And I
somwhat meruayle that syth
thys pacyfyer goth so byslyp
abrode, y^e there is no Some
saye any where all most in all
3 the

the whole realme, but that he
hereth it and can reherse it/ I
meruayle I saye not a tytell
that he neyther seeth nor he-
reth any some saye, that there
is in the spyrytualty gyuen
any thyng in almyse. I vse
not myche my selfe to go verp
farre abzode, and yet I here
some say that there is/ and I
se somtyme my selfe so many
pooze folke at westmyster at
the dolys, of whome as farre
as euer I harde, the munkes
vse not to sende awaye many
vnserved, that my selfe for the
pzeace of them haue ben fayne
to ryde another waye.

But one answered me to
thys onys, and sayed that it
was no thanke to them/ for it
was landes that good pyn-
ces

res haue gauen them. But as
 I than tolde hym agayne/ it
 were than myche lesse thanke
 to them, that wold now gyue
 good prynces euill counsaile
 for to take it fro them.

And also yf we call it no gy
 uynge of almyse by them,
 bycause þ lādes whereof they
 gyue it, other good men haue
 gauen them/ wherof wyl pou
 haue them gyue almyse, for
 they haue none other.

The. xxx. chappyter.

Another thyng also
 whych thys pacyfyer
 seemeth to dysprayse vnder the
 name of proude worldely cou
 tenaūce/ yf men were as redy
 in a dede of hys owne nature
 indifferent, to cōstrue þ mynd
 3 li. and

and entent of the doer to the better part, as they be of their owne inwarde goodnes to cōstrue & report it to the worse/ than myghte I saye that the same thyng whych they call the proude worldely countenance, they myghte & wolde call a ful cherytable almyse/ that is to wytte the ryghte honest fyndyng & good byngyng bp of so many temporall men in theyr scrupce/ whiche though they be no beggers, yet myghte peraduenture the greate parte of them go begge if they founde them not, but sent them abrode to seke them selfe a scrupce.

And lyke as yf you wolde giue a poze man some money bycause he nedeth, and yet wolde

wolde make hym worke ther
foze in your gardayne, lest he
sholde by your almyse lyue
idell and ware a loyterer, the
labour that he dothe taketh
not away the nature & meryte
of your almyse : no more it
maketh the fyndynge of ser-
uañtes none almoise, though
they wayte on the fynder and
do hym seruyce in hys house.
And of all almyse the chiefe
is, to se theyn well broughte
vppe, and well and honestely
guyded. In whiche poynte
though neyther parte do full
theyr dutye/ yet I suppose in
good fayth, that the spyrytu-
al ty goth in that poynt which
is no small almyse, rather
somewhat afoze vs then any
thyng dragge behynde vs.

3 iii. The

The. xxi. chapyter.

When foloweth there fa-
styng / whiche thynges
the spyrytualty doth as
I suppose, all suche as kepe
styll the olde chrysten sayth,
and fall not vnto these newe
heresyes.

But thys pacyfyer fyndeth a
faute, and reherseth oute of
John Gerson, that the clergy
kepeth not now the lawe by
whiche it was ordeyned that
the clergye shoulde kepe a len-
ger lent the they now do. And
wolde god as saynte Boile
sayth, that both they and we
coule and wold euery daye.
But this pacyfyer that is so
well sene in the lawes of the
chyrche, seeth well ynough
that the vniuersall custome
to the

to p̄tōtrary, Dischargeth the
 bonde of that lawe, though
 peradventure yt dyscharged
 not them that fyrst began the
 breche whereby the custome
 grew. For as for fastynge/
 the custome of the cūtre may
 p̄t̄er to the bonde or to the
 dyscharge and interpretacyō
 of the lawes made therfore,
 the custome shal save maye do
 myche; as sapnte Austayne
 sheweth in mo places the one.
 For yf it were otherwyse/then
 fasted almoste no man any
 fast at all at this daye whyle
 we dyne at none. For the very
 faste was of olde, as both by
 the scripture and holy wy-
 ters appereth, to forbere theyr
 meate tyll nyght / whych yf
 as ye se all chaūged. And the
 chyrche

chyrche to condescende vnto
our infyrmyte, hath be fayne
therfore to say in lent theyre
euyng songe byfore none / and
by syde the naturall dayes, to
deuyse vs new dayes *ex fictione*
ne iuris, that we shold at the lest
haue euyng songe in the lenton
faste byfore we fall to meate.
And yet we kepe not that ney
ther. But as an Almayne of
myne acquayntaunce, when
I blamed hym lately for not
fastyng vpon a certayne day,
answered me, I am to could te
laye men fasten, let te prester
fasten: so we begynne god
wote to faste full lytle for our
owne parte / but byd the pre
ster go fasten. And where our
selve wold for our owne parte
be fayn that the lent were two
wekes

wekes lesse : yet wold we that
 for the clergye the lent were
 one weke lenger. But some of
 them tolle yt fro them selfe as
 faste , and sende yt to the fre-
 res . And verily relygyouse
 folke vse I know both longe
 lentes and aduent to , & some
 of theym dyuerse other fastes
 besyde / and they be perdye
 a great parte of the spyritu-
 altye.

The .xxii. chapyter.

When preachteth this pa-
 cyfyer yet farther, that
 the clergye shold were heare.
 He is surely somewhat sore, yf
 he bynde them all thereto / but
 amonge theym I thynke that
 many do all redy / and some
 whole relyggon doth. But
 & yet

yet sayth this pacifyer, that yt
doth not appere þ they do so.
Ah well sayde. But now yf al
the lacke stand in that poynt,
that suche holynes is hydde,
so that men may not se yt / yt
shall be from hens forth well
done for theym, and so they
wyl do yf they be wyle, vpon
this aduertysment and prea-
chyng of this good pacifyer,
come oute of theyre cloysters
euery man into the market
place, and there knele downe
in the kanell and make theyr
prayours in the open stretes,
¶ were theyre shytes of heare
in syght vppon theyr coulys/
and then shall yt appere, and
men shall se yt. And surely for
theyr shytes of heare in thys
waye were there none ypo-
crysye

cryſpe/and yet were there alſo
good polycpe, foꝛ then ſholde
yt not pryck them.

The. xxxiii. chapyter.

BUt as foꝛ all this pacy
fyers pꝛeachynge, the
ſpyꝛtualty may be contente
to take in good woꝛth. Foꝛ
peraduētur if he were knowē,
he were ſuch one as to pꝛeche
to all the ſpyꝛtualtye myghte
well become hys perſonage/
and yet yf he be but a ſymple
perſon in dede, yet the ſpyꝛ-
tualty may meken them ſelfe
accoꝛdynge to his good coun-
ſayle, and admyt his holſome
admonyſcyons. But ſurely
this one thyng, though the
ſpyꝛtualtye bere yt and take
yt well in woꝛth/me thynketh
¶ ii. yet

yet that euery good tempo-
ral man may very mych misse
lyke, that this pacyfyer in the
begynnynge of this his holy
preachynge, preacheth vppon
them to theyre soze claunder/
fyrst with an vntrew surmyse
grounded vppon ymagynacy-
on, & after wyth a very playn
open lye / neyther an ydle lye
nor of any good purpose (of
whych two kyndes of lyeng
saynt Austayn admitteth ney-
ther nother, in folke of y per-
fecceyon that this pacyfyer by
his preachynge vsed with such
authoryte towarde all the spy-
rytualtye, shoulde seme to be)
but a lye very pernycpouse,
whych is one of the thynges
y leste can become any good
cristen man.

Foꝛ syſte by ſayth, that all
that the ſpyꝛtualty doth to the appea-
ryng of the people is moſte comenly this,
that they take yt that they that ſynde de-
ſaute at aduſpous and dyſorder of the ſpy-
ritualtye, ſoue no pꝛeſes /a therfoze they
eſtyme that they do yt of maꝛce all that
they do, to deſtroye the chꝛyche.

Thys is a goodly falſe
ſurmyſe, grouded as I ſayed
vppon a cherytable imagyna-
cion. But foꝛ all this, though
good temporall men be euyl
content wyth ſuche as are in
the ſpyꝛtualty nought, with
whome the good folke of the
ſpyꝛtualtye be as euyl con-
tent as they: yet I verily
truſte foꝛ all thys as I ſaye,
that not the temporaltie noꝛ
any one good temporal inan,
is foꝛ them that are nought
amonge the ſpyꝛtualtye, ſo
diſpleaſed & angry agaynſte
¶ iii. the

the spyrytualtye, that is to
wytte agaynst the corps and
body therof, that they sholde
greately nede to be appeased/
no: Do not laye the faultes of
noughty spyrytuall persons,
to the rebuke of the hole spy-
rytualtye/no more then they
wolde thynke it reason, that
y straügers of other realmes
so sholde laye the faultes of
euyl temporall folke here to
the rebuke of the whole tem-
poraltye, y they shold grudge
and saye shrewdely by vs for
them.

Now yf this pacyfyer wyll
saye that it is not lyke/a wyll
saye that we be not sewtely y
temporaltye and spyrytualty
of this realme/but that we be
mych better for our part then
the

the spyrytualty be for theyrs :
 the temporaltye shall not be
 dyspayled for me. For I trust
 that though in respecte of the
 goodnes that goddes benefy
 tes vnto man requyrez of
 men agayne / and in respecte
 of the constaunce and perse-
 ueraunce in vertue that men
 sholde holde faste and kepe,
 there are fewe or none good
 in neyther nother parte : yet
 in such kynde of goodnes as
 the frayltye of our nature suf-
 freth in thys worlde, now by
 now downe, now fallynge by
 synne & now rysynge agayne
 by grace, the temporaltye is
 good I truste and the spyry-
 tualtye both, for all that there
 lacketh not a sorte of some
 suche as are very desperate
 deuy

deuyls the wretches in bothe /
as no man dometeth but there
was a very good chyrche of
Criste in hys blessed apostles
dayes, & yet were there cun
than many full very nought
& starke heretykes to therin.

And as for the dyfference
in goodnes bytween them and
vs, god knoweth the better &
the worse bothe. But straun-
gers of other countreys that
come hyther and se bothe (sa-
uyng some that haue come
bothe oute of Fraunce and
Flaunders, and haue here be
putte in trouble by the spyry-
tualty for byngyng in of Lu-
thers gospel) other straingers
ellys I saye whan they haue
cōsidered y^e spiritualty of this
realme, & cōpared the in they^r
myndes

myndes not onely wyth the
tempozaltpe of the same, but
also wyth the spyrytualtp of
theyr owne countreys, haue
sayed that oure spyrytualtp
mape wythout any specyall
reproche, shewe theyr facys
among other folke. And ther-
foze that the whole body of þ
spyrytualtp of thys realme
is so farre fallē in the grudge
and indygnacyon of the hole
tempozaltpe, as thys pacy-
fyer speketh / I neyther se
cause why it sholde so, nor yet
byleue that it is so, nor thinke
it eyther good or honozable
for thys realme that other
realmes shold wene it were so

But where as thys pacy-
fyer speketh of appeasyng: I
pray god that some of the spy

A a rytu.

actualtye haue not in some
thynges gone aboute ouer
myche to appease that sort of
peple, by whose meanys they
haue thought that all theyr
disease hath come/those folke
I saye of whome by good in-
formacyon they haue had de-
tected vnto theym for very
starke heretikes in dede/whō
yf for any fere of suche other
folkes false suspycyon spyng-
ynge vppon suche slaunde-
rouse lyes as thys pacyfyer
speketh of, and groundeth hys
conclusyons vpon, the clergy
begynne to spare/and for any
suche causes begyn to flake,
and be the more remisse in the
callynge, attachyng, and exa-
mynynge, and of the further
orderynge of heretykes, god
wyl

wyl not sayle to make fall in
 theyr neckes the dowble slaū-
 der of that from whych they
 fle. For whan they ware so
 saynt harted in hys greate
 cause of repressynge of here-
 sies and maynteynyng of
 hys fapth, that they forbere
 theyr dewty for fere of false
 slaunderouse wordes / god
 wyl than make them fall in
 to the more slaunder, by the
 selfe same meanys by whiche
 they fle fro the lesse. For in
 stede of the false slaunder of
 euill men and heretikes that
 they fere in the pursuynge/
 god wyl sende them a trewe
 slaunder, and make theym be
 dyffamed amonge good men
 & catholykes, for theyr slacke
 and remysse handelyng. And

Ad ii. fer:

ferther yf they fall into þ foly
that the prophete reproueth,
and ceace to call vppon god
for strength, and then tremble
for drede where there is no pe
rell, and for any drede of men
whych yf they not onely wold
flaunder them, but bete them
and kyll them to, can yet kyll
but the body and than haue
spette all theyr poyfen, wolde
forgete the fere : god (whiche
whan he hath slayne the body
maye sende þ soule into euer
lastynge fyre) yf (whych oure
lorde forbede) any byshoppe
fall in thys fere & cowardyse
of faynt harte, that for any
worldly fere they suffer to be
blowen out the lyghte of hys
lanterne of fayth, he wyl not
fayle to make fall vpon them
the

the terrible commynacyon &
 thette that the spyrit speketh
 of in the Apocalyps vnto the
 byshoppe of Ephesye, I wyll
 come and remoue thy candel-
 stycke oute of his place.

The. xxxiii. chapter.

Now where this pacy-
 fyer here surmyseth, &
 the spyrytualtye dothe mooste
 comunely nothyng ellis, but
 malycyously mysconstre the
 myndes, and therfore malycy-
 ously persecute and pursue
 the bodyes of all them & fynd
 defeaute at theyr dysorder and
 abuspons: & vntrewth of this
 surmyse well and playne ap-
 pereth, by this that euery man
 dayly hereth, that there is not
 in all the clergye any man
 As iii. that

that bleth to preache the
worde of god, but that as he
toucheth the fautes of the tem
poral ty, suche as he seeth in
that audyēce metely to be spo
ken of / so toucheth he in lyke
wyse the fautes of the spyry
tual ty / & is for his so doyng
not hated of the spyrytual ty,
no moze then of the temporal
tye, but well commended of
both. But of trowth, he y wold
eyther vppon the spyrytual ty
alone, or vppon the temporal
tye alone, or vppon any one
parte of eyther the one or the
tother, as of onely kynges, or
onely dukes, or onely lordes,
or onely gentylmen, or onely
men of law, or onely marchan
tes, make his whole sermon,
whē that one part onely were
not

not his whole audyence/ and
 wolde by that parte amonge
 all folke saye many shewed
 thynges by maner of exhorta
 cyon to thamedyng: though
 euyl folke and malycyouse
 wolde haue a pleasure to here
 yt, yet wolde no good folke &
 indyfferet thynke that he dyd
 well/and specpally yf he wold
 vse that maner, where hym
 selfe pretended that all the re
 manaunte of hys audyence
 were in grudge and diuyspon
 al redy agaynst that one part/
 whose fautes and byces all
 his whole sermon holply put
 teth in all the peoples earys
 to mytygate theyre hatered
 wyth / and wyth suche prea
 chyng so to make the peace
 in lyke maner wyse, as yf
 he

he fownde a corner of hys
neyghbours house burnyng,
he wolde of great loue a poly
cye lay on fagottes and gun-
powder to put out the fyre.

The. xxxv. chappter.

Now where thys pacy-
fyer vppon that mysse
ymagyned surmyse, goth on
farther & sayth, that bycause
the clergye so mysse constrew-
eth the myndes of all those þ
fynde faulte at theyr mysse or-
der and abusyons, therfore they
thynke yt a good dede to se theym puny-
shed, & they haue therfore punyshed many
persons, whiche myche people haue inda-
ged them to do vppon wyll and not of no
loue to the people: in these wordes
how charitably this pacyfyer
ment I can not tell / but ey-
ther by malyce or ouersyght,
eyther

eyther by defaute of hym selfe
 oꝛ crafte of some sotle shewe,
 these wordes are as euill and
 as malyciously wyten, as
 any one y wold fayne falsely
 dyffaine the clergy could yma
 gyne oꝛ deuyle.

For here he sayth that by
 cause they haue (as hym selfe
 bereth them in hande) concep
 ued a false suspicyon agaynst
 all those that fynde faute at
 theyꝝ myseorder and abusy
 ons / therfore they not onely
 haue persecuted and punys
 shed many persones, but also
 thynke theyꝝ wꝛonge full per
 secucion and vntygthuousse
 punyshement well done. what
 can be woꝛse done then thys
 and therfore as this doyng
 were the woꝛst that could be,
 Bb pf it

yt yt were trew/so is this say-
enge the very worste that can
be syth yt ys very false.

And in these wordes the fi-
gure of some say wyll not wel
serue hym / and yet in yt co-
meth here also myche augmē-
ted and increased, in that he
sayth not that some men so
say, but that myche people so
iudgeth. How be yt as I sayd
thys fygure wyll not serue
hym here. But he playeth like
a wylp these, that bycause he
wolde not be knowen wolde
were a bysout/and yet forge-
tyng hym selfe, wolde fyyste
come forth bare faced/a when
euery may had sene hym and
marked hym well, wold then
put on his bysout a pace, and
couer hys bysage to walke
awayt

away vnknowen. Eyn thus
 wylfully playeth this pacy-
 fyer here. For fyrste he sayth
 as of hym selfe, that the cler-
 gy hath punyshed many per-
 sons therfore / that is to wytte
 for the euill and false sus-
 ppycon that they haue concey-
 ued agaynste all those yfynde
 faute in theyr misseorder and
 abusyons. And when he hath
 thus sayde as of hym selfe, &
 therby well shewed hym selfe/
 then to couer and colour yf
 wyth, he sayth that mych peo-
 ple iudgeth so. And therfore
 his whole tale amounteth vnto
 no more, but that hym selfe
 fyrste affermeth yt, and after
 confermeth his affermacoon
 by the pzetence that myche
 people iudgeth the same / of
 Whych

whiche myche people he nameth yet neuer one, nor proueth that myche people so doth, nor sheweth cause wherfore epther myche people or lytle people, or any one person so sholde / but byngeth forth a bare surmyse in suche wyse ymagyned agaynst the clergy, as euery man that lyst to lye, may sone ymagyne in some other mater agaynst any temporall men.

But as for his myche people I sette not myche by. For mych people maye somtyme beleue some one manns lye. And agaynst his mych peple, yf there were myche of theym that so iudge befoze the profe and fische befoze the nette, and set the carte befoze the hourse,
as I

as I wene there is not: yet
 is there agaynst them myche
 other peple moze wyse in that
 poynt, and moze cyrcūspecte,
 whyche tyll they se suche an
 euyl tale proued trewe, wyl
 eyther of indyfferencye kepe
 them selfe in a stay, & suspend
 theyr sentēce for the season, or
 ellys of a good mynde rather
 for the whyle thynke and by-
 leue the contrary.

Lettynge therfore for this
 tyme hys mych people passe/
 I wolde now demaunde of
 hym how he proueth thys a-
 bominable fawte that he lay-
 eth here to the spyrytualtye
 hym selfe / where he sayeth
 playnely þ they haue punys-
 shed many persons therfore,
 that is to wytte for the thyng
 Bb iii. that

that he there hath reherfed/
which is ye wote wel, bycause
they haue he sayth conceyued
a false suspycon agaynste
them, for fyndyng defaute at
theyr mysleorder and abusy-
ons, and take it as though
they loued not the clergy, but
of malyce wolde destroye the
chyrche & haue theyr goodes
and possessyons them selfe.
Now yf the clergy haue ther-
fore punysshed many persōs,
bycause the same persōs haue
onely spoken agaynste theyr
mysleorder and abusyons / &
that the clergy haue therfore
mysle cōstrued theyr myndes,
& imagyned that they wolde
destroye the clergy for theyr
possessyōs, whych those other
folke that spake agaynst theyr
mysle-

myſſeoꝛder went about with
 thoſe woꝛdes to gete fro the
 clergye to theym ſelfe : yf the
 clergye dyd I ſaye foꝛ thys
 cauſe of theyꝝ owne falſe ima-
 gned ſuſpycyon, punyſhe
 thoſe many perſons that this
 pacyfyer ſpeketh of, what
 thyng in thys woꝛlde coulde
 they do that were woꝛſe : and
 therfoꝛe ſyth that ſapenge a-
 gaynſte the clergye is an intol-
 lerable dyſſamacyon but yf
 that be trewe / I aſke thys pa-
 cyfyer by what meane he pꝛo-
 ueth it trewe.

And fyrſte to ſhew that in
 ſome part at the leſt hys woꝛ-
 des appere falſe / euery man
 knoweth that ſome of thoſe y
 haue ben punyſhed, haue ben
 ſuch, as neyther yf the clergye
 loſte

loste theyr landes shold haue
any parte therof them selfe / &
were of suche well known
noughtynesse and lewde ly-
uynge byslyde, that no good
man coulde thynke it lykely,
that suche folke as they were
shold do it for any deuocyon /
as was s^r Thomas Hytton
that was w^{re} a iopnour, &
in many a daye neyther sayd
matens nor masse, but raged
and rayled agaynst the bles-
sed sacrament / and Blofelde
chapoistata that was abiured
in London, and after rayled
agaynst all relygyons at
Ipswyche, and therup^{on} taken
and emprisoned at Norwiche /
and Bayfelde the monke and
apostata, that was as an ab-
iured and after periured and
relap

relapsed heretyke, well and
worthely burned in Smyth-
felde: these with diuerse such
other as haue ben punysshed
for heresye, haue bene none
suche as the clergie neded to
punyshe theym for fere that
they shoulde gete from theym
any parte of theyr landes to
them selve, nor were of suche
wysdome, lernyng, nor vertue
neither y the clergie could fere
y any men of wyt or of autho-
ryte, wold any thyng regard
theyr wordes / but onely that
the clergie fered, that by theyr
meanes myghte growe the
losse and destruction of many
lyght persons soules.

For yf this pacyfyer wylle
saye, that the clergie fered lest
those folke and many suche
Ec. other

other lyke, wolde conspyre &
gather togyther, and pull all
awaye from them by force: I
can not saye nay but suche a
thyng myght in dede by long
sufferaunce come aboute, as
well in thys lande as it hath
in other. But than yf the cler-
gye fered yf thyng/ they fered
for mo than them selfe. For
surely yf suche thyng wolde
fortune as I truste it neuer
shall / those folke wolde not
take onely fro the clergye, but
amonge other from some of
theyr owne laye bretherne to,
such as haue aught to lese.

But thys pacyfper wyll
peraduētūre say, that though
suche maner folke as euyl
prestes & apostatas that the
clergye haue punysshed, be
none

none of those that they puny-
 shed for y^e cause, but bycause
 they were heretykes in dede/
 yet many other haue they pun-
 nyshed for that cause, that is
 to wytte bycause they mysse
 construed theyr mynides and
 reckned them for enymyes to
 the clergye, for onely findyng
 of sawtes at the mysse order &
 abusyons of the clergye. And
 he wyl say as he sayth, that
 not onely hym selfe sayth that
 the clergye haue punyshed
 many persons therfore/ but
 that also mych peple (though
 they saye not so farre as he
 sayth, that is to wytte y^e they
 punyshed theym therfore)
 will yet saye that they puny-
 shed them rather of wyl than
 of loue to the people, well yet
 C. c. ii. the

other lyke, wolde conspyre &
gather together, and pull all
awaye from them by force: I
can not saye nay but suche a
thyng myght in dede by long
sufferaunce come aboute, as
well in thys lande as it hath
in other. But than yf the cler-
gye fered yf thyng/ they fered
for mo than them selfe. For
surely yf suche thyng wolde
fortune as I truste it neuer
shall / those folke wolde not
take onely fro the clergy, but
amonge other from some of
theyr owne laye bretherne to,
such as haue aught to lese.

But thys pacyfper wyll
peraduētūre say, that though
suche maner folke as euyl
prestes & apostatas that the
clergy haue punysshed, be
none

none of those that they puny-
 shed for y^e cause, but because
 they were heretykes in dede/
 yet many other haue they pu-
 nyshed for that cause, that is
 to wytte because they myse
 construed they^r myndes and
 rekened them for enymyes to
 the clergye, for onely findyng
 of sawtes at the myse order &
 abusyons of the clergye. And
 he wyll say as he sayth, that
 not onely hym selfe sayth that
 the clergye haue punyshed
 many persons therfore/ but
 that also mych peple (though
 they saye not so farre as he
 sayth, that is to wytte y^e they
 punyshed theym therfore)
 will yet saye that they puny-
 shed them rather of wyll than
 of loue to the people, will yet
 Cc ii. the

the same mych people yf this
pacyfyer haue herde them so
fayre, though they: so sayenge
be grounded but vpon imagi
nacion and gessyng at the sea
cretys of other mennes myn
des (as hys owne imagyna
cion is) yet iudge they not so
euill as hym selfe doth. For
yf they iudge in that punys
shement no more, but lesse loue
to the people then desyre to
punishment, they iudge not
yet that the punyschers dyd
the paccyes wzonge as thys
pacyfyer doth hym selfe, that
sayth the clergye myssecon
strued they: myndes, and vp
pon suche myssetakynge of
they: myndes for onely spe
kyng agaynst they: mysse
order and abusys, dyd ther
fore

foze punyssh the them.

And therfore lettynge as
I sayd befoze hys mych peo-
ple passe by about theyr other
bysynesse / I aske this pacy-
fyer hym selfe, why he sayeth
that the clergy hath for that
cause punysshed many, what
number is the lesse that he cal-
leth many? For though very
fewe be ouer many to be so
wrongfully misshandelod
and punysshed, for onely spe-
kyng agaynst an ill order &
abulsons / yett euermore this
worde many, muste nedes im-
porte and signyfy some gre-
ter number perdyte than one
or two or thye.

And ouer this, because the
mater wheruppon this pacy-
fyer byngeth yt in, is for a
cause

cause of a great and in maner
vniuersal grudge and dysple
son, nowe of late (as he sayth)
sprongen vppe and growen
betwene the spirytualte and
the temporalte / these many
persones that he speaketh of,
whiche haue ben so late so
onely spekyng agaynst mys-
order and abuses punished,
muste needs be so many as
that there haue ben some such
so punished almoste in euery
proce. For elles he playn re-
proueth his owne processe, &
excuseth the clergye hym selfe
vniware / and layeth no lytle
faute in the temporalte, as for
the wrongfull demeanoure of
one byshoppe or twayn in one
person or twayne, they woude
here an vniuersal grudge
agaynst

agaynste all the remanaunt.

Now to proue to what passe
this pacyter coulde bynge
his proccesse of his many per-
sons, so soze myshandled and
punyshe for onely spekyng
agaynste myseorder and abu-
sions of the clergy/ let this pa-
cyter perule and reherse by
name all the dyoceses of eng-
lande and wales therwytch,
¶ I wene verily that excepte
London and Lyncoln, he shal
scante in any one of all the re-
manaunt fynde punyshe for
heresye four persons in fyue
pere, and in the moze parte of
them not fyue in .xv. pere/ noz
deliuered into ꝑ seculare han-
des in the most parte of them
any one in .xx. pere. And then
if thys be thus, all though
(whych

(whychē I trow no man thynketh) of all those that in al the other dyocises haue ben punysshed were wronged euerichone/ yet were not so few lykely to haue made so great an vniuersall grudge, as this papyr speketh of. For I suppose no man douteth, but that by one occasion and other, more men then so many, haue misshapped to be in lesse space mysse punysshed in so myche space of the land by tempozall men/ and yet hathe there not growē any vniuersall grudge or dyuysyon agaynst any part of the people therby.

Let vs nowe then come to those two dyocises of Aðdon & Lyncoln/ & of those twayne fyrste to speke of Lyncoln, as
great

great a dyocise as yt is, and
 as many wykes as he hath
 wyth in yt, yet haue I not
 herde of late many punyshed
 for heresy amonge theym all.
 But aboute a tenne yere a go
 to my remembraunce, there were
 in that dyocise about .xii. or
 fourteen abjured in one town/
 and at that tyme euery man
 that I herde speke therof, ey-
 ther in y court or elles where,
 appered very glad that suche
 a bed of snakes was so found
 out and broke. For then were
 there at that time no pacifiers
 to putte forth bookes and la-
 ment suche dysplyngs, wyth
 layeg for a cause of y grudge,
 y many persones were nyffe
 handeled and punyshed for
 onely spekyng agaynste the
 DD myste

mylke order and abusyngs of
the clergye. But nowe euery
one þ is punished any where,
is ynough for a matet of a la-
mentable boke of dysyson,
that may to pacyfye þ grudge
ere yt bygynne, vse a fyguer
of some say, & they say, & many
say, and myche people sayth,
and many men thynke, & such
other/ & therwith enueygles þ
reder, & make som good folke
wene that right were wronge
and euery one mā an hūdzed.

But now come I to the dyo-
cise of London, in whych
though there haue ben som-
what moze a do in these ma-
ters there is no great mer-
uayle, syth vnto this dyocise
there is so great resoꝛte & con-
fluence, not ouely from other
partes

partes of this realme, but also from other landes. And yet even here of all that hath ben punyshed in this dyoclyse, eyther in the countye of Essex (for as for in Wyddeller I remember none) or in the cytye selfe, eyther of respauntes therein or of resozters therto, Englishe men or straungers, syth this pacyfyer affermeth that many persons be punyshed by the clergy for the onely spekyng agaynst theyr abusyons and mysleorder/ and of those that haue ben punyshed eyther ryght or wronge, farre the moste parte haue ben here double and treble I trowe to all the remanaunt of the whole realme/and this is here nexte at hande, wherby the proues

Do ii. of all

of all suche myſſehandelynge
maye here wyth leſte labour
and charge be brought forth,
and the treuth moſte eaſely
tryed: lette thys pacifyer of
thoſe many myſſehanded &
wzonge punyſhed perſones
that he ſpeketh of, come forth
and here proue vs ſoine. Let
hym proue.xx. let hym proue
xii. let hym proue .x. let hym
proue ſpx, lette hym proue
twayne/oz for very ſhaine af-
ter ſuch a gret word of ſo many,
let hym proue ſoine one at the
leſte. But ſurely I ſuppoſe he
ſhall neuer be able to do that.

The. xxxvi. chapyter.

But I ſuppoſe in good
faith that this pacifyer
hath of ſoine facultyte of hys
own good nature, ben eaſy to
beleue

beleue some such as haue told
 hym lyes / and hath ben ther
 by perswaded to thynke that
 many other folke sayde and
 knewe the thyng that some
 few told hym for very treuth.
 And surely they that are of
 this new betherhed be so bold
 & so shamelesse in lyenge, that
 who so shall here them speke
 and knoweth not what secte
 they be of, shall be very sore a-
 bused by them.

My selfe haue good expe-
 ryence of them. For y lyes are
 neyther few nor small, y ma-
 ny of y blessed bethern haue
 made, & dayly yet make by me

Dyuers of them haue sayd
 that of suche as were in my
 howse whyle I was chauncel-
 lour, I vled to examyne them

DD iii. wyth

wyth turmentes, causynge
them to be bounden to a tre in
my gardyn, & there pituously
beten.

And thys tale had some of
those good bretherne so cau-
sed to be blownen about, that
a ryghte wurshypfull frende
of myne dyd of late wythin
lesse than thys fourtenyghte,
tell vnto another nere frende
of myne that he hadde of late
herde mych spekyng therof.

What can not these brethern
saye, that can be so shamelesse
to saye thus? For of very
trouth, albe it that for a great
robbery, or an heyghnouse
murder, or sacrpledge in a
chyrche, wyth carpenge away
the pyre wyth the blessed sa-
crament, or vplauously ca-
stynge

stryngge it out, I caused some
 tyme such thynges to be done
 by some offycers of the mar-
 shally or of some other pylōs
 wyth whych orderynge of
 them by theyr well deserued
 payne, & wythout any greate
 hurte that afterwarde shoulde
 stycke by them, I founde out
 and repressed many suche de-
 sperate wyeches, as ellys had
 not fayled to haue gone fer-
 ther abrode, & to haue done to
 many good folke a gret Deale
 mych moze harme: yet though
 I so dyd i theues, murderers,
 and robbers of chyrches / and
 notwithstandinge also that
 heretykes be yet mych worse
 then al they, yet sayyng onely
 theyr sure keepynge, I neuer
 dyd els cause any such thyng
 to

to be done to any of them all
in all my lyfe, excepte onely
twayne / of whych the one
was a chylde and a seruaunt
of myne in myne own house,
whome hys father hadde ere
euer he came with me, now se-
led vp in suche maters, and
had sette hym to attende vpon
George Jaye or See other-
wyle called Clerke, whych is
a preste, and is now for all
wedded in Antwarpe / into
whose howse there, the two
nonnyes were brought, which
Johā Byt otherwyle called
Adrian stale out of theyr clop-
ster to make them harlottes.
Thys George Jay dyd teche
thys chylde hys ungracpouse
herespe agaynst the blessed sa-
crament of the aulter / whych
herespe

herespe thys chylde afterwarde
 beyng in seruyce wyth me,
 began to teche another chylde
 in my howse, whyche vttered
 hys counsaile. And vppon
 y^e poynt perceyued & knowē/
 I caused a seruaunt of myne
 to strype hym lyke a chylde be-
 fore myne household, for ame-
 dement of hym selfe and en-
 sample of suche other.

Another was onc, whyche
 after that he had fallen in to
 y^e frantike heresy, fell soone
 after in to playne open frāsye
 bysyde. And all be it that he
 had therfore ben put vppe in
 bedelem, and afterwarde by
 betyng and correccyon ga-
 thered hys remembraunce to
 hym, and beganne to come a-
 gayne to hym selfe / beyng
 Ec. ther

theruppon set at lyberty and
walkynge about abrode, hys
olde fanlyes beganne to fall
agayn in his hed. And I was
fro dyuers good holy places
aduertised, that he vsed i his
wanderynge aboute, to come
into the chyche, & there make
many madde toyes & tryfles,
to the trouble of good people
in the dyuine seruyce / and
specially wold he be most besy
in the tyme of moste sylence,
whyle the preste was at the
secretes of the masse aboute y
leuacpō. And yf he spyed any
woman knelynge at a forme /
yf her hed hynged any thyng
lowe in her medytacyons, thā
wolde he stele behynde her, &
yf he were not letted wolde la
boure to lyfte vp all her cla
shes

thes & caste them quyte ouer
 her hed. wheruppon I being
 aduertysed of these pageantz,
 and beyng sent vnto and re-
 quyrred by very deuout rely-
 gouse folke, to take some
 other order wyth hym/ caused
 him as he came wāderyng by
 my doze, to be taken by the cō-
 stables and bounden to a tre
 in the strete byfoze the whole
 towne, and there they stryped
 hym with rodrys therfoze tyl
 he wared wery and som what
 lenger. And it appered well
 that hys remembraunce was
 good inough, saue yf it wente
 about in grasynge tyl it was
 beten home. For he could thā
 very well reherse hys fautes
 hym selfe, and speke and trete
 very well, and promyse to do

¶ Ce it. after?

afterwarde as well. And be-
truly god be thanked I here
none harme of hym now.

And of all that euer came
in my hande for herely, as
helpe me god, sauinge as I
sayd the sure keeping of them,
and yet not so sure neyther
but that George constantyne
coulede stele awaye: elys had
neuer any of them any strype
or stroke givē them, so much
as a typppe on the forehead.

And some haue sayde that
whan Constantyne was gotten
away, I was fallen for anger
in a wonderfull rage. But
surely though I wolde not
haue suffred him go if it wold
haue pleased hym to haue car-
ryed styll in the stocks / yet
whan he was neyther so feble
for

for lacke of meate but that he
 was stronge inough to breke
 the stockes, nor ware so lame
 of hys leggs wth lyenge
 but y he was lyghte inough
 to lepe the wallys / nor by any
 mysehandelyng of hys hed. so
 dulled or dased in hys brynn,
 but that he had wytte inough
 whā he was onys out, wysely
 to walke hys waye: neyther
 was I than so heuy for the
 losse, but that I hadde yowth
 inough left me to were it out/
 nor so angry wth any man of
 myne y I spake the any euill
 word for the mater, more then
 to my porter that he sholde se
 the stockes meded and locked
 faste, that the prysoner shal
 not in agayne. And as for Cō
 stantyne hym selfe / I coude
 Ec iii, hym

in good fayth good thanke.
For neuer wyl I for my part
be so vnrasonable, as to be
angry wyth any man that re-
seth if he can, whā he fyndeth
hym selfe that he spytteyth not
at hys ease.

But now tell the bzethern
many meruaylouse lyes, of
myche cruell tozmentynge
that heretpkes hadde in my
house so farforth that one Se-
gar a boke seller of Cābydye
whych was in myne house
about foure or fyue days, and
neuer hadde eyther bodely
harne done hym, or fowle
worde spoken hym whyle he
was in myne house, hath re-
ported syns as I heare say to
dyuerse, that he was bounden
to a tree in my gardeyn, and
thereto

thereto to pynously beten/
and yet besyde that bounden
about the hed wyth a corde &
wryngen, that he fell downe
deede in a stowne.

And this tale of his betyng,
dyd Tyndale tell to an old ac
quaytaunce of his owne, and
to a good louer of myne/with
one pyece farther yet, y^e whyle
the man was in betyng, I
spyd a lytle purse of his han
gynge at his Doublette, wher
in the poore man hadde (as he
sayde) fyue marke, and that
caught I quykely to me and
pulled yt from his Doublette,
and put yt in my bosome, and
that Segar neuer sawe yt af
ter/and therein I trow he sayd
trew, for no more dyd I ney
ther no; byfoze neyther, no;
I trow

I trowe no more dyd. See-
gat hym selfe neyther in good
fapth.

But now when I can come
to goodes by suche goodly
ways/it is no great meruaple
though I be so sodaynly gro-
we to so great substaunce of ry-
chelle, as Tyndale tolde hys
acquayntaunce and my frend/
to whom he sayd that he wyll
wel that I was no lesse worth
in money and plate and other
mouables, then twenty thou-
sande markes. And as myche
as that haue dyuerse of the
good bretherne affermed here
nere home.

And surely this wyll I co-
fesse, that yf I haue heped vp
so myche good to gether/then
haue I not gotē the tone half
by

by ryghte. And yet by all the
 theuys, murderers, and here-
 tyques, that euer came in my
 handes, am I not I thanke
 god the rycher of one grote, &
 yet haue they spent my twayn
 Howe be yt yf eyther any of
 them, or of any kynde of peo-
 ple ellys, that any cause haue
 had byfore me, or other wyse
 any medelyng wyth me, fynd
 hym selfe so sore greued wyth
 any thyng that I haue taken
 of his / he hadde some tyme to
 speke therof. And now syth no
 man cometh forth to aske any
 restytucyō yet, but hold theyr
 peace and slacke theyr time so
 longe: I geue them all playn
 peremptory warnyng now,
 that they dreue yt of no len-
 ger. For yf they tarve yll
 If yester day

pesterday, & then come & aske
so great somes among them,
as shall amount to twenty
thousande marke/ I purpose
to purchase suche a proteccy-
on for them, that I wyll leue
my selfe lesse then the fourth
parte, eyn of shrewdenes, ra-
ther then euer I wyll pay the.

And now dare I say, that
yf this pacyfyt hadde by ex-
pervence knowen the trouthe
of y kynde of people/ he wold
not haue geuen so myche cre-
dence to theyre lamentable co-
playnynges, as yt semeth me
by some of his Some sayes
he doth.

How by yt what sayth my
wordes wyll haue wyth hym
in these myne owne causes, I
can not very surely saye, nor
yct

yet very greatly care. And yet
stande I not in so myche dout
of my selfe, but that I truste
well that among many good
& honeste men, among whych
sorte of folke I truste I may
teken hym / myne own worde
wold alone euen in myne own
cause be somewhat better bele
ued then wold y othes of some
twayn of this new bretherhed
in a mater of a nother man.

The.cccvii. chappter.

BUt nowe to come to
some spryтуall mens
causes, agaynst whome there
are layde lyke lyes / one Symon
des a long well knowen
heretyke walkynge about the
realme, was taken not longe
ago, by y officers of the right
ff ii. reuerende

reuerende father my lord byſ
ſhoppe of wincheſter/ & beyng
put in a chamber to kepe, and
bzekynge oute at a wyndow,
hath tolde many of his bre
therne ſyng, that he was mer
uaylouſely tormented by the
byſhoppes offycers in pryſon,
and ſholde haue ben murthe
red therein to, and that elles he
wolde neuer haue runne his
way. But he wold neuer ſyng
complayne of his harmes to
the kynge oz hys counſayle/
but wyll rather of perfeccyon
ſuffer them al pacyently, then
to purſew & proue them wyth
his forthe comynge agayn.

wolde god this pacyfyer
myght haue therainynacyon
of that mater. It wolde per
aduēture do hym great good
hereafter

hereafter, to fynde oute the
trewth of suche a false hercty
ques tale.

And nowe not wythstan-
dyng that the bꝛethern boſte
myche of his happy ſcape: yet
yf he happed to dye oꝛ be han-
ged ſomewhere there as no
man wyſte where but they,
they wolde not let foꝛ a nede
to ſay that he ſcaped not at al,
but was pꝛiuyly kyllid in pꝛy-
ſon, and pꝛyuyly caſte away.
Foꝛ ſo ſayde ſome of them by
George Cōſtantine, not onely
vppon his fyrſt flyght out of
myrke, but alſo euen now
of late, not wythſtādyng that
they well knowe that many
marchauntes of our own had
ſene hym ſpyns laugh & make
mery at Antwarpe.

¶ If iii. Such

Suche luste haue these
blessed bretherne y euer talke
of faith and sprete and trouth
and veryte, continually to de
uise and imagyne lyes of ma
lyce and hatered, agaynste all
those that labour to make the
good.

And suche a pleasure hath
eyther Jryth hym selfe or els
some other false folowhe bre
therne of his secte. For he told
one or twayn, and caused the
bretherne to blowe it ferther
aboute, that worde was sente
hym into the towre, that the
chaucellour of London sayde
it sholde coste hym the beste
bloude in hys body.

Now whyther Jryth lyed
or hys felowes, let them draw
cut bytwene them. For surely
where

where they tell it vnder suche
maner, as though master
chauncellour sholde reioyce &
haue a cruell desyre of the
mannes deth: I knowe hym
so well that I dare well saye
they falsely bylye hym therin.

How be it some truth they
myghte happe to here wher-
uppon they myghte buylde
theyr lyfe. For so was it that
on a tyme one came & shewed
me that fryth labored so sore
that he swette agayne, in stu-
dyeng and wrytyng agaynst
the blessed sacrament. And I
was of trouth very heuy to
heare that the yonge folyshe
felowe sholde bystowe suche
labour about such a deuelysh
wurke / and wyschynge that
the man had some good chry-
sten

sten frende to whome he wold
geue eare, that myghte wyth
Draue hym from geuyng &
enclynnyng all hys harte to þ
folowynge of that frantye
herespe, wherwyth he were in
perell to peryshe bothe body
and soule, sayed in the cōmu-
nycaciō these wordes or other
of lyke effect : For yf þ Fryth
quod I swete in laborynge to
quenche þ fayth, that all trew
chrysten people haue in Chry-
stes blessed body and bloude,
whych all chrysten folke ve-
ryly, and all good folke frute-
fully receyue in the forme of
brede : he shall labour more
than in vayne. For I am sure
that Fryth & all his felowes,
wyth all the frendes that are
of theyr affinite, shall neyther
be able

be able to quenche and putte
out that fayth. And ouer that
yf fryth labour aboute the
quenchynge therof tyll he
swete / I wolde some good
frend of hys shold shew hym,
that I fere me soze that Cryst
wyl kyndle a fyre of sagottes
for hym, & make hym therein
swete the bloude out of hys
body here, and strayte frome
thense send hys soule for euer
into the fyre of hell.

Now in these wordes I
neyther ment nor meane / that
I wold it were so. For so help
me god and none otherwyle
but as I wolde be gladd to
take more labour losse and
bodily payne also, thenne
peradventure many a man
wolde wene, to wyne that
Eg ponge

ponge man to Cryste and his
trewes sayth agayne, & therby
to p̄serue and kepe hym fro
the losse and perell of soule &
body bothe.

Now myghte it peraduen
ture be, that I tolde mayster
chauncellour this tale, and so
I wene I dyd / and he myght
theruppon happen to reporte
it agayne, or saye some suche
lyke wordes of lyke purpose
to some other man / and that
there vppon these bʒetherne
bupelde vppe theyʒ tower of
lyes. Or ellys whiche were
not impossyble, I cryth yf he
herde the tale tolde by me,
myghte wythdʒawynge the
beste, and makynge it seme
suche as hym selfe lyst, tell it
out by mayster chauncellour,

to bypnye hym amonge the
 people in oppynion of malyce
 and crueltie. But hys mylde
 mynde and very tender dea-
 lynge in suche maters, is
 amonge all the peple by good
 experyence so playnly proued
 and so clerely knowen, that it
 wyl be harde to bypnye any
 such synyster opinyon of hym
 in any good honest mannys
 hed, for the wordes of a great
 meynye suche maner folke as
 fryth is / whiche not onely
 spekethe lyes agaynst honeste
 men, but also wrypteth false
 lyes and heresyes agaynst
 the blessed sacrament of the
 aulter.

Some man wyl yet per-
 aduenture saye, that thys is
 a thyng farre vnykely, that
 Eg ii. eyther

eyther ffryth oz any man els.
wold wytcyngly take a bour-
den from one man and laye it
in a nother mannys necke / &
namely to laye it to the chaū-
cellour fro me, syth that all
such folke reken in them self,
that they haue moze cause of
gryefe agaynst me then hym.

Surely yf they were wyle
and enteded to be good / they
sholde neyther thynke them
selfe to haue cause of gryefe
oz grudge agaynst me nor
hym neyther. For of my selfe
I wote well, and of hym I
byleue the same, that we no-
thyng entende vnto theym
but theyr own welthe / which
wythout theyr amendeimente
by chaunge of theyr heresyes
into the trewe fayth agayne,

is impossible to be gotten.

But for the poynt that I spake of, y^e it were not so farre vnlkely as it wolde happely seme, that Fryth wolde turne y^e tale fro me to mayster chauncellour/ye shall perceyue partly by his own dede, & partly by the dealyng of some other such i such lyke maner of matter. For ye shall vnderstand, that after that Fryth had wryten a false folyshe treatyce agaynste the blessed sacrament of y^e aulter/ I hauyng a copy therof sent vnto me, made shortly an answer therto. And for bycause y^e hys boke was not put abrode in pzent/ I wolde not therfore lette myne runne abrode in mennes handes. For as I haue

Gg iii. often

often sayde, I wolde wishe
that the comon people sholde
of suche heresyes neuer here
so myche as the name. But
for as myche as that thyng
is impossyble to prouyde but
that heretikes wyl be doing/
therfore are other folke some
tyme dreyn of necessitye to
speke of those maters also, &
to make answer vnto them.

And therfore whan herety-
kes abiure and do theyr pe-
naunce/ the prechour is fayne
to reherse theyr oppnyons in
the pulpet, and there answer
those deuelyshe argumentes
opely, with whych those here-
tykes fyrst deceyue men & wo-
men in corners secretely, and
after spede the abrode in au-
diere by defence of those heres-
yes

Speſſither? examinaciō opely.

And alſo yf theſe bokeſ be
onyſ putte abrode in prentice/
it is a thyng very harde to
gete theſe well in agayne.
But as for me, I bleſſed therein
theſe prouyſyone for the re-
medy on bothe partes, that
though I wold not put myne
anſwere abrode into euery
mannes hādes at aduenture,
bycauſe I rythes booke was
not put out abrode in prentice:
yet I cauſed myne anſwere
to be preſented vnder myne own
name, to the intent I myghte
as in dede I haue, gyue oute
ſome to ſuche as I perceyued
had ſene theſe boke befoze.

Now happed it that vpon
a tyme, the ryghte reuerende
father in xpe lozde byſſhoppe of
wyn?

Wynchester, sent for Fryth vn
to his owne place, of very fa-
therly fauour towarde the
yonge manns amendemēt/
whych he soze desyzed, bothe
for other causes, and among
other causes partely also for
thys, bycause he was not
many yeres ago a yong boye
waytynge vppon hym and a
scoler of hys. In that commu-
nicaciō what wordes were by-
twene them were now to long
to reherse. But such they were
as I wolde wyshe that all
suche as be wyle, and wene y
Fryth were wyle (whych be
peraduenture some that here
the bretherne speke of hym, &
waye not them selfe hys wo-
des) hadde there standen by
and herde. For they holde I
am

am sure haue taken Fryth
euer after, for suche as he
playnely befoze good recozde
proued hym selfe than/which
was not an heretyke onely,
but bysydes that a proude
vnlearned fole.

But as I was aboute to
tell you, in that comunycacy
on my sayde lozde of Wyn-
chester among other thynges
comuned with Fryth agaynst
his afoze remembzed heresye
y he so sweteth in, to impugne
the trew chrysten fayth concer-
nyng the sacramēt of the aul-
ter. And whē Fryth there stode
in his heresy, as styffely as he
defended yt folyschely secretly
betwene them twayn/my lozde
longyng that the felowes foly
myght appere, called good &
Hh worke.

woꝛshippefull witnesss vnto
thē. And then bycause his lord
shyppe perceyued Fryth, loth
to haue it knowne abrode out
of the bretherhed, as yet at
that tyme that he went about
to poylene the realme wyth y
pestilent heresy agaynst the sa
crament: my lord I say sayd
vnto hym, that yt was nowe
to late for hym to thynke that
he coulde kepe close/reuoke it
Fryth (quod his lordshyppe)
ye may and repent yt, and so
were yt well Done ye dyd/ but
kepe it fro knowledg you can
not, ye be gone nowe so farre.
For your bookes of this mater
haue ben sene abrode in many
mennes handes / and that so
longe, that lo here is an an=
swere all redy made vnto yt,
and

and shewed hym my boke in
 pzent/ but of trouthe he delyue
 red yt not vnto hym. Now be
 yt sone after he gate myne an
 swere I can not tell of whom/
 and syns haue I herd of late,
 that he sweteth aboute y ma
 ter a freshe, and hathe I here
 saye, the deuplyshe boke of
 wyclese, Swynghius, & frere
 Hyskyn secretly coueyed vnto
 hym into the toure, & hath
 begonne and gone on a great
 way in a newe boke agaynste
 the sacrament.

But the thyng that I tell
 you this tale for is this. I am
 well enformed y he knoweth
 very wel that I made that an
 swere/ and yt is not very ly
 kely but that by one or other
 he hath the boke in pzent/and

Hy ii. of

of lykelyhed he neuer had yt
otherwyle. For that was as
easly a waye ye wote well, as
one to wryte it out that hadde
it in pzent all redy/and befoze
yt was pzented I know very
wel he could neuer get it. And
at the lest wise I know it well
that he knoweth wel ynough
that the answere was made
by me/and yet he dyssembleth
that, and farnynge hym selfe
not to know who made it, but
to thynke yt rather that my
sayd lord of Wynchester made
yt then any mā elles, maketh
his newe boke as I am very
certaynly enfourmed, not a-
gaynste me by name, but all
agaynste my sayde lord, of a
solempne pryde that he wolde
haue his boke seme a dyspu-
tacyon

carpon betwene the boy and
the byshoppe.

But there shall not greatly
nede suche a byshoppe so ler-
ned as my sayde lord is, to
dyspute wyth any suche as
fyrth is, for fyue suche bo-
kes as that is, yf yt be no wy-
ser then was his other, or the
this his new is eyther, yf it be
no wyser then one telleth me,
that both can good skyll and
hath herd a great part redde/
nor how so euer he haue han-
deled it, wyle wyl it neuer be
while y mater therof is so false
And therfore whe y boke shal
hereafter be finyshed and hap-
peth to come to myne handes,
I trust to make almost euery
boy able to perceyue the false
foly thereof, though he co-

Hy iii. uer hys

uer hys roten frute as close
and as comely as euer any
costerdymonger couered hys
basket.

But this as I sayde ye may
good reders se, that as Fryth
taketh myne answere fro me,
whyche hym selfe and euer y
man elles knoweth well for
myne, and imputeth yt to the
byshop of wynchester: it were
not myche vnlkely, that he
wold when he had herde of a
thyng that I had sayd, & whē
hym selfe had made yt worse,
then chaunge yt fro me and
impute it vnto maister chaun
cellour of London.

The. xxxviii. chapyter.

Whyche if he do, he doth yt
not alone. For this poynt
played also Thomas
Bhp.

Phillippis of London letherse-
 ller nowe prysoner in y^e towre.
 whom when I was chauncel-
 lour, vpon certayn thynges y^e
 I found out by him, by the exa-
 minacyon of dyuerse herety-
 ques whome I hadde spoken
 wyth, vppon the occasyon of
 the heretyques forboden bo-
 kes, I sent for/ and when I
 hadde spoken wyth hym, and
 honestly intreated hym one
 day or twayn in myne house,
 and laboured about his amē-
 dement in as hartly lounge
 maner as I coulde: when I
 perceyued fynally the person
 suche that I coulde fynde no
 trouth, neyther in his worde
 nor his othe, and saw the ly-
 kelyhed that he was in the set-
 tyng forth of suche heresy-
 es closely

closely, a man mete and lyke-
ly to do many folke myche
hatme: I by endenture dely-
uered hym to his ordynary.
And yet for bycause I percey-
ued in hym a great bayne glo-
ryouse lykynge of hym selfe,
and a great spyce of the same
spryt of pryde that I percey-
ued byfore in Rycharde Hüne
when I talked with him/and
fered that yf he were in þe bys-
shoppes prysone, his gostely
enymy þe deuyl myghte make
hym there destroy hym selfe/
and then myght suche a new
besynes aryse agaynste may-
ter chauncellour that now is,
as at that tyme arose vppon
the chauncelloure that was
then/ whyche thyng I fered
in Thomas Phylppps some-
what

what also the more, bycause
 a cosyn of his a barbour in
 Pater noster row called He.
 ly John, after that he was sus-
 pected of heresye and spoken
 to therof, ferynge the shame
 of the worlde drowned hym
 self in a well: & for these cau-
 ses aduyled & by my meanes
 holpe, that Thomas Philips
 (whyche all be yt that he sayd
 that y clergy loued hym not,
 semed not yet very loth to go
 to the byshoppes prison) was
 receyued prysoner in to the
 towre of London. And yet af-
 ter that he complayned ther-
 uppon, not agaynst me but a-
 gaynst the ordynarye. wher
 uppon the kynges hyghnes co-
 maunded certayn of the gret-
 test lordes of hys counsaile,

to know how the mater stode.
whiche knowen and reported
to y kynges grace / his hygh-
nes as a most vertuose catho-
lyque pynce gaue vnto Tho-
mas Philippis such answere,
as yf he had ben eyther halfe
so good as I wolde he were,
or halfe so wyse as hym selfe
weneth he were, he wold forth
wyth haue folowed / and not
stande styll in his obstynacye
so longe, as he hath now put
hym selfe therby in a nother
deper parell.

Other haue besydes thys
complayned, that they haue
ben vntrewly and vniustely
handeled / and thys haue they
not letted to do after that they
haue ben conuycted and abiur-
red, and theyr iuste condemna-
cyons

cyons after theyz open examy
nacyons and playn and clere
proues, so well and openly
known, y they haue by theyz
shamelesse clamoure nothyng
goten, but rebuke and shame.
And yet were some of theym
yf theyz ordynaryes had ben
so soze & so cruell as this boke
of this pacifyer maketh them,
fallen agayne in the daunger
and perell of relapse.

And some hath ben herd by
pon inportune clamour, and
the cause and handelyng exa
myned by the greatest lordes
tempozall of the kynges most
honorable counsaile, and that
synnes that I left the offyce/
and the complaynour founden
in his complaynyng so very
shamelesse false, that he hath
Ii ii. ben

ben answered that he was to
easely delt wyth, and hadde
wzonge that he was no worse
serued.

And suche haue these folke
euer be fouden and euer shall.
For when they fall to a false
fayth in herte / theyr wordes
can not be trew. And therfore
if this pacifier well & thorow-
ly knewe them / I dare say he
wolde lesse byleue theyr lame-
table tales, the I fere me that
he hath byleued some in com-
playnyng vpon theyr ordyna-
res, agaynst whome he se-
meth vppon such folkes false
complaynyng, to haue concey-
ued this opynyon that his
booke of dyspysion sheweth, y
is to wit, that y clergy thynke
that euery man that speketh
agaynst

agaynst theyr myſſeoꝝder and
 abulſyngs, loueth no pꝛeſtes,
 and that therfoꝛe they haue
 punyſhed many men, whyche
 god foꝛbede were trew. Foꝛ
 yf yt were/ ſurely they that ſo
 punyſhed any one man foꝛ
 that cauſe, that is to wyt, by
 cauſe theym ſelfe conceyue a
 falſe ſuſpicyon agaynſt hym/
 yt were pytye that they lyued.
 But I thynke in good fayth
 that the pꝛelates wyl neuer
 deſyre to lyue lenger, then tyl
 this pacyfyer pꝛoue that ſame
 falſe tale trew.

The. xxxix. chapyter.

I Sayed befoꝛe, that I
 wolde towche of thys
 boke, and ſo haue I towched,
 Ji iii. hys

hys fyrste chapyter hole, by
cause it hath for the fyrste set-
tyng forth the chiefe counte-
naunce of myldenes and cha-
rityte. And yet what charityte
there is therein, whan it is con-
sidered I suppose you se. For
no parte is there of the clergy
that can please hym, neyther
prelates, nor meane secular
prestes, nor relygouse per-
sons, not so mych as any one
man / as you may playnely
perceyue by other wordes of
hys in other places of hys lo-
uing boke. And yet among al
these fautes, I se hym fynde
none with them y^e r^une out in
apostasye / but all the fautes
be assigned in them y^e abyde
in they^r professyon styll. Nor
I fynde not in hys boke any
cause

cause of hys dysysyon, to be
 founden in the sowynge and
 settinge forth of these newe
 sprongen heresyes. And yet do
 they make, and nedys muste
 make wher so euer they come
 the greatest dysysyon that
 can be / fyrst in oppynions and
 contrarouse myndes, and af
 terwarde in feruour of lan=
 guage and contencouse wo=
 des / and fynally yf it go forth
 long, in playne sedycio, man=
 slaughter, and open warre.

And this faute of these he=
 resies he myght as well haue
 layed vnto þe clergye, as some
 of the tother that he so sore
 speketh of, yf he take heresyes
 for any. For lyke as noughty
 prestes and noughty relygy=
 ouse persons, haue all waye
 bene

bene they that do those other
fautes, whyche vnder the fy-
gure of Some say thys boke
layeth to y charge of the spy-
rtualty : so haue noughty
prestes and noughty relygy-
ouse folke (beyng amonge
the clergye as Judas was a-
monge Crystes apostles) by-
trayed the fayth of Cryste, &
bygonne and sette forth these
vnglacious heresyes, as fast
& as feruently for theyr part,
as nowghty laye folke for
theyr/ and both twayne fyrst
corrupte some of theyr com-
pany at home, and after rüne
oute in apostatye, and putte
abrode theyr heresyes in wy-
tyng. And some men saye
that some prelates haue not
done all theyr partes, in the
repres-

repressynge and dewe puny-
 shement of them. And yet as
 great fautes as these be, and
 suche as all the temporaltie
 sholde be most greued wyth &
 grudge at, and therfore shold
 be mooste cause of thys dyup-
 syon, yf there be suche a dyup-
 syon/and that euery defeaute
 that is in any noughtie per-
 sons of the spyrytualty be a
 cause of all mooste an vniuer-
 sal dyupsyon and grudge of
 the whole corps of the tem-
 poraltie, agaynste the whole
 body of the spyrytualtye: yet
 I saye for all thys, the booke
 of thys pacyfyer layeth no
 ppece of thys faute vnto the
 spyrytualtye/ but rather syn-
 deth faute & cause of grudge
 & dyupsyō in the spyrytualty,
 k k. for

for ouer soze handelynge of
them that are heretykes in
dede/and laboꝛeth to abasse
the ozdinaries with obloquy,
and put them in dꝛede wyth
fere of infamy, and falsely be-
reth them in hande that they
haue punysshed many persōs
for a wꝛonge suspicyō, falsely
cōceyued in theyꝝ owne myn-
des agaynste those whome
they punysshed.

And thus farre hath he gone
in his fyrst chapyter. In whi-
che maner all be it I truste in
god the man ment hym selfe
but well / yet I fere me some
wply shew hath somwhat set
hym a wꝛy in the temperyng
of hys woꝛdes.

The

The. xl. chapyter.

AND verely all be it as
 I sayd before, I pur-
 pose not to medle wth euery
 parte of hys booke y^t I thynke
 were well done for hym to a-
 mende: yet in hys seuenth
 chapyter & hys eyghte, which
 twayne create all of these ma-
 ters of heresyes/ for the great
 weyghte of the mater I shall
 not forbere to shew you some
 dyfference and dyuersyte by-
 twene hys mynde and myne.

Another occasyon of the sayde dyspo-
 syon hath ben/ by reason of dyuers sutes,
 that haue ben taken in the spyrituall cour-
 tes of offyce, that is called in latyn, ex of-
 ficio: so that the partyes haue not knowe
 who hath accused theym/ and theruppon
 they haue somtyme ben caused to abiure
 in causes of heresyes: somtyme to do pe-
 naunce, or to pay great sommes of money
 for redempcyng therof / whych vexacyon

¶ **It** **ii.** and

charges the parties haue thought haue
come to them by the iudges and the offy-
cers of the spirituall court: for they haue
knowne nore other accusers, and that
hath caused myche people in dyuerse par-
ties of thys realme to thynke great ma-
lyce and paralyte in the spyrytuall iud-
ges. And yf a man be ex officio broughte
befoze the ordynarpe for heresye, yf he be
notably suspected of heresye: he muste
purge hym selfe after the will of the ordy-
narpe, or be accursed, and that is by the
lawe extra de hereticis. cap. Ad abolen-
dam. And that is thought by many to be
a very harde lawe, for a man may be sus-
pected and not gyfte, and so be dzyuen
to a purgacyon wythout profe or wyth-
out offence in hym, or be accursed.

I wyll in thys poynt of cō-
uentynge ex officio, no ferther
speke at thys tyme than con-
cernynge the cryme of heresy.
For I am in good fayth loth
to medle wyth thys boke of
hys at all. For loth am I any
thyng to medle agaynst any
other

other mannys wyptynge that
is a catholyke man, sauyng
that it semeth me verply that
be thys man neuer so good,
yet if his minde were folowed
in thys mater, it wold wurke
thys realine great harme and
no good.

For surely yf the conuen-
tynge of heretyques ex officio
were leste, and chaüged into
an other order, by whyche no
man sholde be called be he ne-
uer so soze suspected, nor by
neuer so many men detected,
but yf some man make hym
selfe partye agaynste hym as
hys accuser/the stretys were
lykely to swarme full of here-
tykes befoze that ryght fewe
were accused, or peradventure
any one eyther.

kk iii. For

For what so euer the cause
be/it is not vnknowne I am
sure that many wyl geue vn
to a iudge secreete enformacio
of suche thynges, as though
they be trewe, yet gladly he
wyl not or peraduenture dare
not, be openly a knowne that
the mater came out by hym.
And yet shall he sometyme
geue the namys of dyuerse
other / whych beynge called
by the iudge, and examyned
as wytnessys agaynste theyr
wyllys, bothe knowe & wyl
also depose the trouthe, and he
that fyrste gaue enformacyon
also/ and yet wyl neuer one
of them wyllyngly make hym
selfe an open accuser of the
party, nor dare peraduenture
for hys earys.

And

And thys fynde we not onely
 in heresy, but in many tempo
 rall maters amonge our self/
 wherof I haue hadde expery-
 rience many a tyme and ofte,
 bothe in the dysclosynge of fe
 lonies, and somtyme of mych
 other oppzessyō vled by some
 one man oꝛ twayn in a wyse,
 wherby all theyꝝ neyghbours
 soze smarted/and yet not one
 durste openly complayne.

Now be it, it cometh in here-
 syes somtyme to mych worse
 point. Foꝛ I haue wylt where
 those that haue bene in the cō
 pany at the tyme, beyng folke
 of good substaunce and such
 as were taken fro wurthyp-
 full, beyng called i foꝛ wytnes
 ses, haue fyrst made many de-
 layes/ and afterwarde beyng
 examy

examyned on theyꝝ othes,
haue sworne that they herd it
not, oꝛ reinembꝛed it not, and
toke no hede to the mater at
the tyme/ where as it well ap=
pered by ȳ deposycyons of dy
uers other beyng wyth them
at the tyme, ȳ in eueꝝy man=
nes conscyence they lyed.
whan wolde these folke by=
come an heretykes accusar,
agaynst whome they wolde
rather be foꝛsworne then of
the trouth to bere wytnesse.

And thys thyng maketh,
that yt may be somtyme (all
be yt very selde yt happeth)
that in heresy vppon other ve
hement suspicyons wythout
wytnesses, a man may be put
to his purgacyon and to pe=
naunce also yf he fayle therof.
whych

whychē thyngē why sō mā-
ny sholde now thynke sō hard
a lawe as this pacyfyer sayth
they do/ I can not se, noz those
wysē men neyther that made
the lawe. And yet were they
many wysē men/and not one-
ly as wysē, but peraduenture
many mo also in nōber, then
those that this pacyfyer cal-
leth many nowe, that as he
sayth fynd now the faute. For
though yt be alledged in the
extrauagāt de hereticis ca. Ad abolendā:
yet was that lawe made in a
generall counsaile.

And verely me thynketh
that he whychē can not be pro-
ued gyltpe in heresye, and yet
bleth such maner of wayes y
all hys honeste neyghbours
were he were one, and ther-

3011.3

Al foze

foze dare not swere that in
theyꝝ conscyence they thynke
him any other/ is wel worthy
me thynketh to do some pe-
naunce for that maner of by-
hauour, wherby he geueth all
other folke occasyon to take
hym for so noughtye.

And by the comen lawe of
this realme, many tymes up-
pon suspycyon the iudges a-
warde a wyttē to enqyre of
what fame and behauour the
man is in hys countrey / and
hym selfe lyeth somtyme styll
in pryson tyll the retourne / &
yf he be retourned good, that
is to wyt yf he be in a maner
purged, then is he delyuered,
and yet he payeth his fees ere
he go. And yf he be retourned
nought/ the vse the iudges to
bynde

bynde hym for his good abes-
 tyng, and somtyme suertyes
 wyth hym to, suche as theyze
 dyscrecyon wyll allowe. And
 then to lye styll tyll he fynde
 them, is somtyme as inych pe-
 naunce to the tone, as the spy-
 rituall iudge entorneth to the
 tother. For the tone cometh
 to the barre as openly as the
 tother to the cōspytory / & som-
 tyme hys feters wape a good
 pyece of a fagot, bysydes that
 they lye léger on & tone mans
 legges, then the fagot on the
 tothers sholdre. And yet is
 there no remedye but bothe
 these muste be done, both in
 the tone courte and in the to-
 ther / or ellys in stede of one
 harne (whyche to hym that
 deserueth yt not happeth sel-
 Al ii. dome

Dome, and as seldome I am
sure in heresye as in thefte, &
myche moze seldome to) ye
shall haue tenne tymes moze
harne happen dayly to folke
as innocent as they / and
of innocentis many made no-
centes, to the destruccyon of
them selfe and other to, bothe
in goodes body and soule.

And bycause this pacifyer
taketh yt for so soze a thyng
in the spyrytuall lawe, that
a man shall be called *ex officio*
for heresye, where he shall not
know his accuser: yf we shold
chaunge the spyrytuall lawe
for that cause, then hadde we
nede to chaunge the tempozall
to, in some suche poyntes as
chaunge yt when ye wyll, and
ye shall chaunge yt in to the
woyse

woꝛse foꝛ aught that I can se,
but yf yt be better to haue mo
theuys then fewer.

foꝛ now we yf a man be en-
dyghted at a sessyons, & none
euydens geuyn openly at the
barre (as many be, and many
may wel be. foꝛ the endytours
maye haue euydence gyuen
them a parte, oꝛ haue herde of
the mater ere they cam there,
& of whom be they not boūde
to tell, but be rather bounden
to kepe it close, foꝛ they be
swozen to kepe the kynges
counsaile and theyꝝ owne)
shall than the party that is
endyghted be put vnto no
busynesse about hys acquy-
taye. And who shall tell him
there the names of hys accu-
sers, to entytle hym to hys
Li iii. wytte

wytte of conspyacy : Thys
pacyfyer wyl peraduenture
say, that the same twelue men
that are his endyghtours are
hys accusours, and therfore
he maye knowe them. But
what helpeth that hys vn-
deserued veracpon yf he were
sautelesse : For amendes the
law geueth him none against
any of theym, nor it were not
well done he sholde/ but may
whan he is after by other.xii.
acquyte, go gette hym home
and bemery that he hath had
so saye a daye/as a man get-
teth hym to the fyre a shaketh
hys hatte after a shoure of
rayne. And now as it often
happeth, that a man cometh
into a shoure by hys owne
oversyghte, though somtyme
of

of chaunce and of aduenture:
 so surely though somtyme it
 happen that a man be accused
 or endyghted of malyce, or of
 some lykelyhed whiche hap-
 pened hym of chaunce and not
 bys faute therin/ yet happeth
 it in comparyson very selde,
 but that the party by some de-
 meanure of hym selfe gyueth
 occasion that folke haue hym
 so suspected.

Now yf thys pacyfyer say,
 that yet here is at the leste
 wyse in a temporall iudge an
 open cause apperyng, where-
 vppon men maye se that the
 iudge calleth hym not, but vpon
 a mater broughte vnto
 hym/ where as the spyrytuall
 iudge maye call a man vpon
 bys owne pleasure yf he
 be

here the party dyspleasure:
this is very well sayde as for
the tēporall iudge. But what
sayth he now for the tempo-
rall. xii. men: For ye wote wel
they may do the same yf they
were so dysposed / & then had
I as lyue the iudge might do
yt as they. For in good fayth
I neuer saw the day yet, but
that I durst as well trust the
trouth of one iudge as of two
iurys. But the iudges be so
wyle men, that for the auoy-
dunge of obloquye, they wyl
not be put in the truste.

And I dare saye the ordy-
naryes be not so folysh ney-
ther, but that they wolde as
fayne auoyde it to yf they
myghte / sayunge that very
necessyte lest all shoulde fall to
nought,

nought, compelleth them to
 take this waye/whiche necel
 syte sometyme causeth also
 bothe the tempoꝝall iudges &
 the kynges counsaile, to put
 some foke to busynesse or dys
 honestye sometyme, without
 eyther iury or bypnyng of
 the accuser to the pꝛofe of the
 mater in the pattyess pꝛesence
 For yf the iudge knowe by
 sure enfoꝛmacyon, that some
 one man is of suche euyl de
 meanure amonge his neygh
 bours, that they may not beere
 it/ & yet that the mā is byspde
 so violent and so subardouse,
 that none of theym dare be a
 knowen to speke of it: wyl
 there no iudges vppon many
 secrete complayntes made
 vnto them, without making
 In the

the partye pzeuy who tolde
hym the tale, bynde that busy
troubelouse man to good abe
rynge? I suppose yes, & haue
sene it so to/and wꝛong wold
it be sometyne wꝛth good
poze peaslyble folke in the cū-
trey, but yf it were so done a-
monge. And my selfe whan
I was chauncellour, vppon
such secrete enfoꝛmaciō haue
put some out of commysyon
and offyce of iustyce of the
peace, whyche ellys foꝛ mych
money I wold not haue done
and yet yf I were in the tone
rome styll & they in the tother
agayn, but yf they be mended
(wherof I nether than sawe
noꝛ yet here any lykelyhed) I
wolde put them out agayne,
and neuer tell them who told
me

me the tales that made me so
to do.

But yet wyl peradventure
thys pacyfyer saye, that some
tyme in some very specyall
case, he coulde be content that
the spyrytuall iudge sholde
vpon hys dyscrecyon call one
for suspycyon of heresye ex of-
ficio / but he wolde not haue
men comely called, but eyther
by accusacyon or presentemēt
in theyr senys or endyghte-
mentes at the comon lawe.
I had as lyfe for any thyng
that I se, that thys pacyfyer
sholde say thus: By this way
that they be called I wolde
not haue theym called / but I
wolde haue them called after
suche an order as they myght
be sure that than sholde they
Am ii. neuer

neuer be called. For as for accuse folke openly for heresy, every man hath experience inough, that ye shall seldome fynde any man that wyl/ but yf the iudge sholde set an officer of the court therto wythout any perell of expensys/ & than were thys way and that waye all of one effecte. And as for presentementes and endyghtemētes, what effecte wolde come of theym concerning heresy, ye se the profe I trow metely well all redy.

For thys is a thyng well knowē vnto every man, that in every sene, every sessyon of peace, every sessyon of gaole delyuery, every lete thozough the realme, the fyrste thyng that the iury haue gyvē them in charge

in charge is heresye. And for
 all thys, thowwe the whole
 realme howe many presente-
 mentes be there made in the
 whole yere. I wene in some
 seuen yere not one. And I
 suppose no man dowteth, but
 that in the meane tyme some
 there be. I wyl not be cury-
 ouse about the serchynge out
 of the cause, why it is cyther
 neuer or so very selde presen-
 ted, not fyue in fyftene yere.
 But thys I saye, that syth
 some wyl not, some can not,
 and none dothe / yf he sholde
 putte a waye the processe *ex of-
 ficio*, the thynge sholde be lefte
 vndone / and than shold soone
 after wyth heretykes encrea-
 sed & multiplyed, the fayth be
 vndone / & after y thorough
 Mm iii. the

the stroke of god reuengynge
theyr malyce and our negly-
gence, sholde by sedycyon, &
trouble, and derth, and deth,
i this realme many men both
good and badde be vndone.
And therfore for conclusyon
of this ppece, my poze aduyce
and counsaile shalbe, that for
herespe, and specyally nowe
this tyme / men shall suffer the
processe^{ex officio} stande / & for
as many other synnys also
as are onely refozmable by þ
spprytuall lawe, excepte there
be any suche synnys of them
as ye thynke were good to
growe.

The .xli. chapyter.

And yt appereth de hereticis li. vi.
in the chapyter In fidei fauorem,
that they that be accursed and also
partyes to the same offence, maye
be

Be wytnesse in Heresy : and in the chapiter
 Accusatus perag. licet/yt appereth, that
 yf a man be swozne to saye the trouth con
 cernynge Heresy, as well of hym selfe as
 of other, and he fyrst confesteth nothyng,
 and after contrary to his fyrste sapenge he
 appereth both hym selfe and other : yf yt
 appere by manifeste tokens, that he doth
 it not of lpyghnes of mynde, ne of hatreded
 nor for corrupcyon of money : that then
 his wytnesse in fauour of the sayth shall
 stande / as well agaynst hym selfe, as a
 gaynst other : and yet yt appereth euydē
 ly in the same courte, and in the same ma
 ter, that he is a periured person.

This is a daungerous lawe, and moze
 lyke, to cause vntrew a vnlawfull men to
 condempne innocentes, then to cōdempne
 offenders. And yt helpeth lyttell, that yf
 there be tokens, that yt is not done of ha
 tered, nor for corrupcyon of money : that
 yt shalde be taken : for somtyme a wolfe
 may becom hym selfe in the apperell of a
 lambe. And yf the iudge be parayll, such
 tokens may be soner accepted then trewe
 ly becom.

**This pyece concernynge
 the testimony of knowē euill
 persons**

persons to be receyued and
taken in heresy / I haue some
what touched in the thyrde
chapyter of the thyrde booke
of my dialoge / where syth
they may rede it that wyl, I
wyl make here no longe tale
agayne therof. But well he
woteth that heresye, wherby
a chrysten man bycometh a
false traytour to god, is in all
lawes spyrytuall and tempo-
rall both, accompted as great
a cryme as is the treason com-
mytted agaynst any worldly
man. And than why shold we
synde so greate a fault, that
suche wytnesse sholde be re-
ceyued in a cause of heresye,
as are receyued not onely in a
cause of treason, but of mur-
der also, and of other more
synle

synge felony/not onely in fa-
 uour of the pynce, and detes-
 tacion of suche odypouse cry-
 mes, but also for the necessyte
 whych y nature of the mater
 wucketh in the prose. For sith
 euill folke vse not to make
 good folke of theyr counsaile
 in doyng of theyr euyl dedes/
 those that are done, sholde
 passe unpunysshed, and mo
 lyke be commytted a freshe,
 but yf they were receyued for
 recordes to theyr cōdēpnynge,
 that were of theyr counsaile
 and perteners to the doyng.
 whiche kynde of folke wyl
 not let to sweare twyse naye,
 before they confesse onys y/
 & yet theyr one y more trewe
 vppon theyr bare worde, thā
 theyr twyse naye vppon a so-
 An lempne

lempne othe/ and yet confesse
they not so simply, but that
it is comenly holpen wyth
some suche cyrcumstaunces
as make þ water more clere.

Now se you well that as
hyni selfe sheweth, the lawe
prouydeth well agaynste all
lyghte receyuyng of suche
confessyon. And yet thys pa-
cyfer sayth that all that hel-
peth lytle, bycause the iudge
may be parcpall, and ^{the wytnes}
may be a wolfe, Bekyng him selfe appa-
relled in the apparell of a lambe, which
appetyng in apparell, pooze
men that can not apparell
they speche wyth apparell of
rethorike, vse comenly to call
a woulfe in a lambes skynne.

But what oꝛder may serue
agaynste suche obieccyons?
what

What place is there in thys
 worlde spyrytuall or tempo-
 rall, of whyche the iudge may
 not haue some say that he is,
 or at the lest wyle (as he sayth
 here) maye be parcpall? And
 therfore not onely such wyt-
 nesse sholde be by thys reason
 of his reiected, in heresy, trea-
 son, murder, or felony / but
 also by hys other reason of a
 woulfe in a lambyes skynne,
 all maner of witnesse in euery
 mater. For in euery mater
 maye it happen, that he that
 semeth a lambe, maye be in
 dede a woulfe / and be nought
 where he semeth good / and
 swere false where he semeth
 to saye trewe. And therfore
 thys patche of thys pacyfyer
 concernyng wytnesses / euery
 An ii. wyle

wyse man may bere wyt nesse
that there is lytle wyt therin/
and lesse good wolde growe
therof, yf folke wolde folowe
hys inuencion, and make of
the lawes a chaunge.

The .xlii. chappter.

And in þe chappter there, that be
gynneth Statuta quedam, yt
is decreed/ that yf the bisshope
oz other enquerours of heresy, se that any
great daunger myghte come to the accu-
sours oz wytnes of heresye by the great
power of them that be accused: that then
they may commaunde, that the names of
the accusours oz witnesshal not be shewed
but to the bisshope oz enquerours/ oz such
other lerned men as be called to them, and
that shal suffice/ though they be not
shewed to the partye. And for the more
indempnytye of the sayde accusours and
wytnesse yt is there decreed/ that the bish-
shope oz enquerours may enioyne such as
they haue shewed the names of such wyte-
nes vnto/ to kepe them close vppon payn
of excommunicacion, for disclosyng that
secrete

secrete wythout theyr lycens. And surely
this is a secrete lawe/ that a man shall be co-
demned / and not knowe the names of
them that be causers therof.

And though the sayde lawe seme to be
made vppon a good consyderacyon for the
indempnytie of the accusours and witnes/
yet yt semeth, that that consyderacyon can
not suffyse to proue the lawe reasonable.

For yt semeth that the accusours & wyt-
nes myght be saued fro daunger by a no-
ther way, and that is by this way. If the
byschoppe or enquerours dzede, that the ac-
cusours and witnes myght take hurt/ as
is sayde befoze: then myght they wex yt
to the kynge and to his counsaile/ besee-
ching his grace of helpe in that behalfe/
to saue and defende the accusours and wit-
nes fro the extoat power of theym that be
accused: And yt they wolde do so: yt is
not to suppose/ but that the kynge wolde
sufficiently prouyde for theyr safegarde.
But for as myche as yt wolde seme/ that
spyrituall men somewhat pretende to pu-
nysh herespesonely of theyr own power/
wythout calling for any assystance of the
temporal power/ therfoze they make such
lawes, as may helpe forth theyr purpose/
as they thynke: But surely that is not the
charitable way, to put the knowledge of
the

the names of the accusours and wytnes
fro hym that ys accused/ for yf he knewe
them/ he myght percase alledge & proue
so great and so vehement cause of rancour
and malyce in them that accuse hym/ that
theyr sayenges by no lawe ought not to
stande agaynst hym. And that spyrytuall
men pretende/ that they onely shuld haue
the hole inqury and punyshment of he-
resye / yt appereth extra the heretices li.
vi. cap. Et inquisitionis, perag. Prohibe-
mus: where all powers, and all lordes
tempozall and rulers be prohybete / that
they shal not in any maner take knowe-
ledge or indge vppon heresye / syth yt ys
mere spyrytuall/ and he that inquryeth of
heresy/ taketh knowledge of heresy. And
so the somme called Summa rosella/ ta-
keth yt titulo excommunicat. perag. iiii.
And yf that be trew, yt semeth then, that
all iustices of peace in thys realme be ex-
communicate: for they by authozyte of
the kynges commysyons and also by sta-
tute, enqyre of heresyes. And I thynke
yt is not in the chyrch to prohybete that:
for though yt were so/ that the tempozal
men maye not indge what is heresye and
what not/ yet they may/ as yt semeth, by
theyr own authozyte enqyre of yt/ and
informe the ordynarye what they haue
founde.

founde. And also of a metropolytane with
all his clergye and people of his dyocesse
fell into heresye: yt wolde be harde to re-
dresse yt wpythout tempozall power. And
therfoze tempozall men be redye and are
bounde to be redye to oppresse heresyas,
whē they ryse: as spyzytuall men be. And
therfoze spyzytuall men may not take all
the thanke to theym selfe / when heresyas
be punyshed / as though theyz charytie &
power onely dyd yt, for they haue the fa-
uour and helpe of tempozall men to do yt /
oz els many times it wold not be bzought
about.

The prouysyon of the law
that he speketh of, was made
as appereth bypon a greace
cause, in the aduoydyng of
the great daūgeour y myght
in some specyall case happen
to those, by whose meanes he-
resyes were detected and con-
uycted. But thys lawe thys
pacifyer accompteth soze and
vncherytable / and deuyseth
as

as he thynketh a better. But
his deuyce paduētute though
it wolde serue in some one
lande, wolde yet not serue in
some other / & they that made
that law, made it as it myght
serue moste generally thozow
chrystendome / where as thys
Deuise though it myght serue
in England, myght not haue
serued well in many places
of Almayne that are peruer-
ted synnys, not eurn whyle
þ mater was in a maineryng
befoze the chaūge was made.

But surely that lawe and
other of olde made agaynst
herespes / yf they had bene in
Almayne dewly folowed in þ
begynnyng, the mater hadde
not there gone out at length
to suche an vnglacypouse en-
dunge

dyng. And vndoubtedly,
 yf the pryncce, and prelates, &
 the noble men of this realme,
 & the good peple of the same,
 had not bene dyligent in the
 tyme of the pryncce of famousse
 memozy kyng Henry the. iiii.
 bothe to haue agaynste here-
 lies those lawes of the chyrch
 kepte wyth whyche thys pa-
 cyfier fyndeth now these fau-
 tes, and also to make greate
 prouisions agaynst it bysyde:
 it was than very lykely and
 compynge to the poynt, as vt-
 terly to haue subuerted the
 fayth in thys realme here, as
 it hath done synnys in any
 parte of Swycherlande or
 Saxony.

And also the dowte that this
 pacyfier putteth, i exceptyōs
 Do to be

to be layed by the party a-
gaynst the accusours or wyt-
nesse / syth the knowledge of
the party lacketh, must be sup-
plyed the moze effectually by
the iudges, to enquyre and
enscrch by theyr wysdomes,
whyther any suspicyon of
euyl wyl or other corrupcyō,
myghte lede the wytnesse or
accusers any thyng to depose
or do in the mater. wherein yf
dplygence be by the iudges
vsed / it wyl be very harde yf
any suche thyng sholde be of
any weyghte but they shall
here therof, and maye consy-
der the mater accorɔdyng.

And on the tother syde, the
remedy that he deuyseth for
the suretye of the wytnessys,
sholde not peraduenture make
the

the men so bold, as in a cause
of heresy to medle in y^e mater,
agaynst some maner of man/
but that they rather wold for
theyr owne surety, kepe theyr
owne tonges styll, than wyth
all the suretye that coude be
founden theym bysyde, haue
theyr parsons dysclosed vnto
the party.

And as touchynge the cō-
fecture of thys pacyfyer, that
the spyrytualty pretende that
no ley man shold haue the en-
query and punysshement of
heresy: the lawes of thys
realme and the lawes of the
hole chyche maye well stand
together for awght that I se
in theym bothe / and so haue
they in these maters of heresy
god be thanked hytherto full

Do it well

well. And therfore thys pacy-
fyer semeth me to bring i this
mater to no greate purpose
now, but yf it be eyther to set
some deuyfyon, oz els to fyll
vp the lefe. And therfore lyth
as I sayd befoze, I purpose
not in any open englysh boke
to canfake and rebuke eyther
the tone lawe oz the tother: I
shall let hym with that mater
alone.

²
The. xliii. chappyter.

NEuerthelesse myne entent is not
to pzooue the sayde lawes all hol-
ly to be cruel and vnreasonable/
foz I knowe well/that yt is ryght expe-
dyent, that strypt lawes be made foz pu-
nyfement of heresyes, that be heresyes
in dede / moze rather then any other of-
fence/ and that the dyscrecyon of the iud-
ges spyrytuall may ryght well aswage
the rygour of the sayde lawes, and vse
them moze fauozably agaynst them that
be

be innocentes / then agaynst them that be
 wyllfull offendours / yf they wyll chari-
 tably serche for the trouthe. But surely yf
 the sayde lawes shuld be put into the han-
 delyng of cruell iudges, yt myght happen
 that they shulde many tymes punyshe in-
 nocentes, as well as offendours / But I
 truste in god, yt is not so. Neuerthelesse
 whypther yt be so or not, certayn it is / that
 there is a great rumour amonge the peo-
 ple that yt is so, and that spyrytual men
 punyshe not heresye onely for zeale of the
 fayth / and of a loue and a zeale to the peo-
 ple / wyth a fatherly ppyte to theym that
 so offende as they ought to do, how great
 offenders so euer they be / But that they
 do yt rather to oppresse theym that speke
 any thyng agaynst the worldly power
 or ryches of spyrytuall men, or agaynst
 the great confederacy, that (as many men
 say) is in them to maynteyne yt.

Nowe his entent is not he
 sayth, to proue the said lawes
 of the chyrche agaynst heres-
 yes, wholly cruell and vnrea-
 sonable / but so myche of them
 as yt standeth not wyth hys

D iii. plea;

pleasure to approue. And
now he is content that strait
lawes be made for punysh-
ment of heresyces, suche as be
heresyces in dede / wherein in
this boke of his meaneth two
thynges. One, that he is con-
tent they be sore punyshed yf
they be cōdemned. But fyrst
he wolde haue them called by
such meanes, as he seeth well
they neuer shold be sent for.
And then he wold exclude all
such witnes as were likely to
bywray them. And when that
no man shall accuse them, nor
no man be receyued that can
proue yt agaynste them : then
when the iudge can lawfully
conuycte theym, he wolde
throw be contēt that they were
burned twyle / and so wold I
wene

wene them self be content to/
foz they shall be saufe I now
I warraunt you then.

yet a nother mystery he mea-
neth what so euer yt be, in
those woꝝdes, the punysshment of
heresyes that be heresyes in dede
Here wolde he peraduenture
haue euery heresy when these
newe bzetherne were taken
therin, be brought in questy-
on agayne, and stand in con-
trouerſy whyther yt were he-
resy oꝛ not, and that were a no-
ther good helpe foꝛ theym, as
though the chyꝛch vled to lay
to theyꝛ charges the spekyng
agaynst some false faith, oꝛ at
the lest wyse wolde pꝛoue the
heretikes in speking agaynst
some suche thynges as they
had neuer herd of byfoꝛe.

But

But now he sheweth why
he doth not wholly cōdemne
theselawes of the chyrche.
But then y cause he sheweth
to be such, as he by and by ta
keth yt away. For he layeth
the cause to be, for that the
iudges (yf they be good and
charitable) maye by theyre
wysedome and goodnes mo
der and temper the rygoure
of the lawes/ but on the tother
syde the euill iudges may do
by those lawes he sayth mych
harne. But now what lawes
are there or maye there be, by
the abuse of whych none euyl
iudge may do harne.

But then to shewe that by
these lawes of the chyrche,
myche harne and lytle good
or none coulde come / he han
deleth

deleth it so that he wold make
men wene, there were not a
good indyfferent iudge in all
the whole clergre. For when
he hath shewed what hurt an
euill iudge and a cruell shold
do by those lawes / he sayth &
hym selfe trusteth the spyry-
tuall iudges be not suche.

Now be yt lest we sholde take
hym at that word and byleue
hym / he sheweth vs yet that
the comen peple wyth a great
rumour say the cōtrarye. And
the thyng that he sayth here
vnder the name of the people
and great rumour / that sayth
he in his fyrst chapyter vnder
the name of many men. And
yet immediatly befoze that / he
sayth in yche worle as of hym
selfe / affermyng that many
pp persons

perſones haue ben punyſhed
by the ſpyritualty for an euill
ſuſpicyon and a falſe of theyr
owne ymagynacyon, by cauſe
thoſe many perſons ſo punyſ-
hed had byfore ſpoken onely
agaynſte ſpyrituall mennys
myſteoder and abuſions/
whyche poynt, honeſty wolde
he ſholde haue proued fyrſte,
and then wyte yt after.

And nowe cometh he and
couertely goth about to make
men wene, that no ſpyrituall
iudges be indyfferent. For
thus he ſayth.

And though many ſpyrituall men may
be founde, that haue ryght many great
vertues and great gyftes of god, as cha-
ſtytie, lyberalitye, pacyence, ſoberneſſe,
temperaunce, connyng, and ſuche other/
yet yt wyll be harde to fynde any one ſpy-
rituall man/ that is not infecte wyth the
ſayd deſyre & affectyon to haue the world
by honour

by honour of prestes exalted & preferred/
 and therfore yf any lay man repozte any
 evyl of a prest, though it be openly known
 that yt is as he sayeth / yet they wyll be
 moze dyspget to cause the lay man to cease
 of that sayenge / then to do that in theym
 is to refozme that is a mysse in the preste
 that is yt spokē of, takynge as it were an
 occasyon to do the lesse in suche refozma-
 cyons / bycause laye men speke so myche
 agaynste them : But surely that wyll be
 none excuse to spyritual rulers afoze god,
 when he shall aske accompt of his people,
 that were committed vnto theyr keepynge.

If the best spyrytuall men
 be such as thys pacyfyer here
 sayth they be, than be they a
 very thewde sorte in dede, yf
 they be all so badde that it be
 harde to fynde any one, but
 that though any preste be so
 noughty that hys lewdnes
 is openly known, yet yf any
 ley man repozte it / the beste
 spyrytuall men wyll he sayth
 Pp ii. be

be moze dyligent to cause the
ley man cease of hys sayeng,
than to do theyr deuoyze to re
forme the pzeſte / ye and yet
moze then this, he ſayeth they
wyl do the leſſe towarde the
amendement of the pzeſte, by
cauſe ley men ſpeke ſo myche
of it. And thys ſayth thys pa
cyfyer hym ſelfe, ſhewynge
forth boldly therein hys own
open face without any viſour
of ſome ſaye. And therfore
ſyth he ſayth this even by the
beſt / tyll he pzooue it ſomwhat
better, thys ſhamefull tale is
ſomwhat ſhameleſſe dare I
ſay / and ſomwhat is it folyſh
to, ſyth he ſaith therewith that
thoſe whiche thus wyl do,
haue yet amonge many other
great gyftes of god, pacyēce,
ſober

sobernesse, temperaunce, and
 cunnynge to. For I am sure
 yf they haue that condycyon,
 that they be so affeccyonat vnto
 to euery euill preste, that they
 can so euill bere y^e displayse of
 his open knowe vntyrifnesse,
 that they wyll do the lesse to-
 warde hys amendement, by-
 cause lew men mych abhorre
 his lewdenesse: this pacyfier
 maye be pacient I wyll not
 say nay, & may peraduenture
 haue myche cunnynge to/ but
 surely eyther is this pacyfier
 not very sober, or hath hys
 brayne otherwysse somewhat
 out of temper, if he take them
 (as he calleth them) for paciēt
 folke or for temperate cyther.

Ep iii. The

The. xliiii. chappyter.

AND yet to brynge the
spyrtyualty in y more
hatered, & to make the name
of the spyrtyualtye the more
odpouse amonge the people/
thys pytuouse pacyfyer in dy
uerse places of hys booke, to
appease this dysyson with
all, alledgeth agaynst theym
that they make greete confe
deracyes amonge theym, to
make & maynteyne a parte
agaynst the tempozaltpe/and
by suche confederacyes, and
worldely polycyes, and strait
correccyōs, to rule the people
and punyshe them, and kepe
them vnder. And thys poynte
he bryngeth in here and there
in dyuerse places, sometyme
wyth a some say, and sometyme
wyth

wyth a they say, and sometyme
 he sayeth it hym selfe. And I
 wote not well yf he hated the
 spyrytualtye in dede (as some
 saye he doth, and yet I truste
 he doth not) what more ody-
 ouse thynge he myght say.

what any one kynde oz sort
 of peple is there i this realme
 husbande men, artyfycers,
 marchauntes, men of lawe,
 iudges, knyghtes, lordes, oz
 other, but that euyl dysposed
 people myght begyn agaynst
 them a sedycyouse murmure/
 castyng abzode a suspicyouse
 bablynge, of gatheryng, and
 assemblynge, and rownyng,
 and talkyng, and fynally cō-
 federynge togyther? and yet
 all such suspycyouse bablyng
 not woꝛth a fether al togyther
 when

when it were well cōsidered.

But in sundry places mych
he harpeth vppon the lawes
of the chyꝛche/ as though the
spyꝛtuall lawes whych the
spyꝛtualty here haue made,
were a grete cause of this dy-
uysyon. And than dyuerse of
the lawes that he speketh of,
be lawes not pꝛouyncyall
made by the clergy here, but
the lawes vsuall thow the
whole chyꝛch of Cryst/ wher-
of the makynge maye not be
layed to theym / noꝛ men are
not therfoꝛe so vnreasonable
(thoughe those lawes were
lesse good thanne the grete
wysedome of thys pacyfyer
coulde deuise) as to be angry
foꝛ them with our clergy that
made them not, but haue be
bounde

bounde to kepe them.

And as for dyffampng them with the abuse of those lawes towarde cruelty, as he dothe in hys booke / there is no great cunnynge in the makynge of that lye. For euery folke that lyst, maye deuyse and laye þ lyke to some other folke whā he wyll.

Now as for theyr assemblies and comynge to gether to the makynge of theyr lawes and constytucyons prouinciall / thys pacyfyer to laye those for any confederacyes, that sholde be now a cause of this so sodayne a late grudge & deuyson, were a very farre sette inuencion. For settynge a syde the dysputacyon, whyther those constytucyons be

Ans. so

so vntreasonable as thys pacyfyer wold haue them seme/ thys thyng suffyseth agaynst hym, y there is not I thynke verily any one prouyncpall constytucion that he speketh of, that was made, or to any mānys grefe or grudge put in execucion, in the tyme of any of all y prelates that are now lyuyng. And how could than any of them be any such confederacy or cause of thys late sprongen dyuysyon.

But I suppose he calleth those assemblynges at theyr conuocacyons, by the name of confederacyes. For but yf he so do / I wote nere what he meaneth by that worde. And on the tother syde yf he so do / for aught that I se he geueth

geueth a good thyng and an
holosome, an odyouse hevygh-
nouse name. For yf they dyd
assemble ofter, and there dyd
the thynges for whiche suche
assemblies of the clergy in eu-
ery prouynce thow all cryste
dome from the begynnynge
were instytute and deupled /
mych more good myght haue
growen therof, then the long
dysuse can suffer vs now to
perceyue.

But as for my dayes as
farre as I haue herd, nor as I
suppose a good parte of my fa-
thers neyther / they came ne-
uer to gether to couocacyon,
but at the request of the king /
and at theyr suche assemblies
concernynge spyrytuall thyng-
es haue very lytle done.

¶ Q. ii wher.

wherfoze that they haue ben
in that great necessary poynt
of theyꝝ dewty so neglygent,
whyther god suffer to growe
to a secret vnperceyued cause
of dysyson and grudge a-
gaynste theym, god whome
theyꝝ suche neglygence hath
I fere me soze offended, know-
eth. But surely this hath in
my mynde ben somewhat a
greter faute in þe spyꝛtualty,
then dyuerse of those fautes
whyche vnder his fygure of
some say this pacyfyer hath
made very great in his boke.

But surely yf this pacyfyer
call those assemblies confede-
racyes / I wolde not greatly
wysh to be confederate wyth
theym, and theyꝝ assocypate in
any suche confederacyes. For
I coulde

I could neuer wyt theym yet
assemble for any great wynn-
nyng but come vpp to theyr
trauayl, labour, coste, & payn,
& tarp and talke & cetera & so
gete them home agayne. And
therfore men nede not great-
ly to grudge or enuy them for
any suche confederacyes.

The. xlv. chappiter.

But what faultis so euer
this pacysper fynde in
the spyrytualty / yet of his ten-
der ppyte he hath euer a specy-
al eye to se that they shold not
rygorously mysse handele
such good men as are suspec-
ted or dedected of heresy. And
therfore where as in other pla-
ces he hath shewed byfore, &
they haue punyshed many
Aq. iii. men

men of malyce, for onely spe-
kyng agaynst theyr mylleor-
der and abusyngs: now he co-
meth in the. viii. chapyter/ &
lesse bysode theyr malyce they
myghte happen to punyche
them also for theyr owne igno-
raunce, therfore he teacheth
the spyrytuall iudges one
great poynt cōcernyng here-
sy and sayth:

It is a comen opinion among doctours/
that none is an heretyke for that onely
that he erreth / But for that he defendeth
oppynatly his errour. And therfore
he that erreth of sympleyte maye in no
wyse be sayde an heretique. And Sum-
ma Rosella, in the tytle Hereticus in prin-
cipio, sayth / that a man may erre, and
merite therby: and he putteth this exam-
ple. If a symple vnlearned man heare the
preachynge of his byshoppe, that prea-
cheth happely agaynste the sayth/ and he
byleneth yt woth a redy mynde to obey:
this man meritteth/ and yet he erreth: but
that is to be vnderstande where ignorauce
excuseth

expenseth. Then yf semeth / that yf is not
 ynough to pꝛoue that a man is an here-
 tyke, for that he hath holden oppynions
 agaynste that the chyrche teacheth, ne
 that he ought not to make any purgacion
 nor abiuracyon for yf : for that that he
 helde in suche case was not his sayth, but
 the sayth of the chyrche was his sayth,
 though happely he were not then iulij
 anised of yf. And therfore saynt Eydan,
 when he held the wrong parte of keepng
 of Easter, was no heretyke / and some say
 that saynt Lhadde was of the same opp-
 nyon as saynt Aidan was / whych in lyke
 wyse was no heretyque / for theyr desyre
 was to knowe the treuth : and therfore it
 is not redde / that they made eyther pur-
 gacyon, or abiuracyon / ne yet the abbotte
 Goachim / whych neuerthelesse erred /
 for he was redy to submytte hym to the
 determynacyon of the chyrche / and there-
 fore he was neyther holden as an here-
 tyke / ne compelled to abiure. Then yf
 this be soth / yf were great pꝛtye / yf yf
 shulde be trewe as is repoꝛted, that there
 shulde be so great a desyre in some spyꝛi-
 tual men to haue men abiured / or haue the
 extreme punysshement for heresy / as yf is
 sayd there is. For as some haue repoꝛted /
 yf any well woptnes, that a man hath spo-
 ken

ken any thyng that is heresy / though he
speke yt onely of an ignorance / or of a
passyon / or yf he can by interrogatores
and questyons be daryen to confesse any
thyng / that is proshybed by the chyrch:
anon they wyl darye hym to abiure / or
hold hym atteynted without examynynge
the entent or cause of his sayenge / or whe
ther he had a minde to be reformed or not:
and that is a very soze way / our sozde be
more mercysfull to our soules, then so gre
uousety to punyssh vs for every lyght de
faute.

Thys processe were a pety
pyece, and somwhat also to y
purpose, yf thys pacyfiers
doctozing were a good pofe,
that the spyrytuall iudges
knew not this tale befoze, nor
wyste what appertayned vn
to theyr parte in thys mater,
vntyll thys pacyfyer taughte
them thys greate secreete mys
tery sought out i Summa rosella,
so straunge a boke to fynde a
so

so harde to vnderstande, that
very few men hadde medeled
wth it byfore.

But the tale is not so mych
tolde of any pryde to teache
them, as of cheryte to teache
vs, to take a byleue for trew,
euery false fayned tale wth
whych any man lyst to bylpe
them. For vppon thys lesson
he bypnyngeth in as you se bys
cherytable infamacyon of the
clergyes crueltie / makynge
men wene it were so, vnder
his fayre fygure of lamenta-
cio, a great pytye that it were
yf it sholde be so / but yet it is
(he sayth) reported so, a some
saye that it is so.

But surely some say agayne,
that lyke as there is nothyng
so euyl, but that some maye

Rr. hadde

happe to do it / so is there no
thyng so false, but some may
happe to saye it. And some
other saye also that lyke as
there is nothyng so false, but
some man may happe to saye
it / so can no mā say any thing
so false, but some man vnder
p̄terexte of pacyfenge maye
happe to repete & repozte it.

For as toz all that gaue re-
ported tale that some ley men
say that some spyztuall men
haue so great desyre to haue men abiu-
red, oz to haue extreme punysshement for
herespe, that yf any wyll wytnesse that a
man haue spoken any thyng that is here-
spe, though he speke yt but of ignozauce
oz of a passyon, oz yf he can be d̄yuen by
interrogatozpes and questyons to confesse
any thyng that ys p̄sobytyed by the
ch̄rch / anon they wyll d̄yue hym to ab-
iure, oz hold hym attaynted, wythout any
farther cōsyderacion of his entent oz cause
oz whytther he wold be refozmed oz not.

all

all this tale though he tell ty
 but as yt were by some spyry-
 tuall men, yet is yt tolde to
 make all laye men wene that
 those some spyrytuall men
 were so great a somme, that it
 were some great cause of all
 this great grudge and dyuy-
 syon, whych he sayth that
 the tempoꝛaltie now hath in
 this realme agaynst the spy-
 rytualty in maner vnyuersal-
 ly. wherin he maketh yet as
 I truste in maner an vnyuer-
 sall lye / syth I can yet se no
 such vnyuersall cause / & lest
 cause of all in this poynt spe-
 cyally, whych most specyally
 as y^e forest & the moste cruell
 beyghnouse poynt, in sundry
 places of his boke this pacy-
 fyer pꝛeacheth and pꝛeaceth
 Rr ii. vpon

hpon , that is to wpt the mys-
handelynge of men in y cause
of heresy/ makyng men wene
wpt his heghnouse hande-
lynge, that the spyrytuall iud-
ges in thys realme handeled
that thyng so cruelly , that all
the worlde had cause to won-
der and grudge thereat .

But when all his holsome
holp babelynge is done/euery
mā may se these thze thynges
trew. Fyrst that syth in punys-
shynge of heresydes, there is a
a good while hath ben, so litle
besynes in all the shyres of
Englande and walys , bothe
about examynacyon and pu-
nycyon of heretykes, excepte
onely London and Essex, and
those are both in one dyocese/
his some spyrytuall men that
ye wolde

he wolde haue seme so great a
 somme, are yet of trouthe so
 few, that he semeth in maner
 to poynte them wyth his fyn-
 ger, and myght as well in ma-
 ner reherse the eyn by name.

Secundely of those same
 some so few/ yet is there some
 so lerned to whome the mater
 moſte ſpecyally pertayneth,
 that yf this pacyſyer kepe no
 more connyng in his bzeſte
 the he putteth out in his boke
 (as connyng as he weneth
 yt were) he is no more able to
 teache ſome one of thoſe the
 leſſons that longe to the ma-
 ter, then he that lerned to ſpel,
 is able and mete to teache a
 good maſter in grammer to
 rede.

Thyrdely y al his whole tale
 R iii. of

of theyꝝ great desyre of mens
shame or harme, & of their mis
handelynge of men, and of vn
charitable dealing, is a very
false fayned tale / and so hath
ben all redy proued & founden,
in those y haue had there sur
myse broughte forth vnto the
tryall / and so shalbe proued
agayne I doute yt not, when
so euer this pacyfyer wyl fall
fro y babelyng of a generalty
(wherin he may point & spyce
a false tale wyth suspicyouse
wordes) and come to the na
mynge of any one person spe
ciall, & byfore any folke indyf
feret offer hym self to y prose.

For lette hym come forth &
name any one whom he wyl /
and I warraunt you the dede
shall shewe it selfe, that the
spyce

spyrtyuall iudges which had
the mater in hande, were ney-
ther suche as neded of thys
pacyfyer to be taught what
longed vnto ryght / nor were
so malycyouse and cruell, but
that they wolde be as loth as
hym selfe to do them rygoure
or wronge.

And he shall fynde whom so
euer he wyl name, that hath
bene eyther punysshed or ab-
iured, that the maters whych
haue bene layed vnto theym,
they haue not bene by any
subtyle questyons enduced to
confesse them / but they haue
ben both well proued agaynst
them / and neyther haue bene
sleyghte, nor lyghte, nor so
straunge artycles and vn-
knownen, as they myght ther-
in of

in of ignoraunce or symple:
cyte so soze ouersyote theyn
selfe.

But where thys pacyfyer
speketh of passyons & of wyl-
lynge to be reformed: surely
yf he wyl so lyghtely perdon
all passyōs, that he wyl haue
no man punysshed for any
thyng done or sayd in a pas-
syon, than shall hys pytuouse
affecciō many tymes do mych
harne, by the takynge awaye
of the punysshement wherof
y fere is ordayned to refrayn
the passyō, and to make other
also forbere the lyke for any
suche maner passyon.

For well ye wote, men fall
in aduowtry thoww such dāp-
nable passyōs. And by the pas-
syon of ire and angre, men fal
into

into manslaughter. And by a
 passyō of pryde, many a man
 falleth to treason. And by the
 same passyon also, men fall in
 to heresye, and sometyme ye
 wote well fall in a playne frā-
 sye to. And in theyꝝ passyons
 of heresye, they speke ungra-
 ciously, & contende agaynst
 the sacramentes, and blas-
 pheme our blessed lady, and
 our sauour hyin selfe also, &
 horrybly dyspyse y^e holy how-
 sell, and make mockes and
 mowys of the masse, & rayle
 on Czystes owne blessed body
 and bloude in the blessed sa-
 crament. wyll thys pacyfyer
 that all these blasphemouse
 dampnable heretykes shalbe
 spared, for such desperat dāp-
 nable passyons? If that way
 Sh were

were allowed/than were that
heretike most sure, y^e agaynst
all the fayth most could rayle
and rage. For than myghte it
be sayd, that the man was in
a greate passyon.

Now as for wylling to be
reformed/ I dare say that the
spyrituall iudges wold glad-
ly se euey man, and therein
wolde gladly shewe them all
the fauour they coulde, but
sometyme they can not shewe
all the fauour that they sayne
wolde. For though they maye
receyue hym and saue his lyfe
at the fyrst tyme: yet are they
streightned by the playne law
that they may not so do at the
seconde, whan the man is re-
lapsed.

And the lawes haue deter-
myned

myned who shall be taken &
 reputed for an heretyke, and
 who not, as well as thys pa-
 cyfyer can teache vs, & a lntell
 better to. And they haue both
 had a respecte and a sure eye
 to prouyde, that neyther inno-
 centes or playne symple folke
 sholde be for any sleight of-
 fense sore hādeled or vntrewly
 cyscumuēted and punysshed/
 nor that wylly false wreched
 heretykes, sholde by crafte &
 sophems be suffered to seme
 wyse among vnlerned peple,
 and fayne simplycyte and say
 they repente, and so be sente
 awaye lyghtely, to go teache
 theyr herespes and sow theyr
 payson into mennys soulys
 agayne.

For yf that way were taken
 Ss ii. whych

whych it semeth that this pacyfyer wolde haue, that euery man myghte be holde excused that wolde saye he spake he-
rselfe of ignoraunce, or of ouer-
syghte, or of symplycite, or of
a passyon, or whych as often
as he wolde not defende his
heresye and stobornly stycke
thereto, or though he dyd for
the whyle, wolde afterwarde
yet offer to be reformed, and
promyse y he wolde amende:
yf all these I saye sholde all
waye passe unpunysshed, the
chyrche of Cryste at the ma-
kyng of the lawes foresawe,
and all chrystendome sholde
shortely fynde, how lytel frute
wolde growe therof.

And whan thys pacyfyer
hath tolde thus, myche mysse
hande-

handelynge and crueltye of
 the clergy, wherin yf he sayde
 trewe it to wched yet very few,
 and hath proued it by a some
 saye of as fewe / and fyndeth
 some such thynges for fautes
 as yf they were chaunged af-
 ter the fashyon of hys boke,
 wolde of heretykes in many
 places for a very few make a
 very greate many / & the lyes
 that heretykes of malice blow
 about agaynst theyr iudges,
 laboꝛeth to make men byleue
 them for trewe, by hys repe-
 tyng and reportyng vnder
 a pretext of cheryte: than en-
 deth he that paynted processe
 with his deuout prayour full
 holply and sayth, This is a very
 soꝛe way / our lord be moꝛe mercifull to
 our soules, then so greuousely to punyſhe
 vs for euery lyght defaute.

whan he hath proued those
euill deuyces good, and those
false lyes trewe/ than let thys
good syr Iohn Some saye
take hys portuouse and hys
bedys and praye. But in the
meane whyle those good men
whome by suche fygyrps and
such holy pzetertes, he goeth
aboute vngodly to dyffame/
do earnestely praye god for
him, to gyue hym the grace to
chaunge thys euill falschyon
and thys very soze waye. And
they praye god hartely to be
more mercyfull to thys pacy-
fyers poze soule, than thys pa-
cyfyer is to other mennys/
whose soulys (by leue hym self
neuer so well, and meane he
neuer so well therwyth) yet
hys booke goeth aboute by
sowyng

lowynge of dyssensyon and
emboldynge of heretykes, to
enfecte and enuenuome wyth
a grudge a hatered agaynste
the spyrytualty, and wyth the
cankar of pestilent poysoned
heresydes / & all agaynste theyr
owne saluacyon.

The .xlii. chappter.

HO: here shall ye se to
the ferther encozagyng
of heretykes, what an other
goodly Some say thys good
ly: John Some saye fyndeth
No thus he sayth.

And here some say / that bycause there
is so great a despyre in spyrytuall men, to
haue menabieure, and to be noted with he-
resye / and that some as yt were of a polye
eye do nourse yt / that the realme is full of
heretykes, moze then yt is in dede: that it
is very peryllous / that spyrytuall men
shoulde haue authozytie to arrest a man for
euery

euery lyght susperryon, or complaynte of
herespe / tyll that desyre of punyschement
in spyrytuall men be ceased and gone : but
that they shulde make processe agaynste
them to brynge theym in vppon payne of
cursynge : and then , yf they tarpe fourty
dayes / the kynges lawes to brynge them
in by a wyrt *De excommunicato capien*
do , and so to be broughth forth out of the
kynges Gaole to answer. But surely , as
yt is somwhat touched befoze in the. vii.
chapyter , yt semeth that the chyrche in
tyme past hath done what they coude to
brynge about , that they myghte punyshe
herespe of them selfe / wythout callynge
for any helpe therin of the seculer power.

And therfoze they haue made lawes
that heretykes myght be arrested & putte
in pryson , and strokes yf nedede were / as ap-
pereth *Clementinis de hereticis . Capl.*
Aultozum querela. And after at the spe-
cyall callynge on of the spyrytualty / it was
enacted by parlyament / that ordynaryes
myghte areste men for herespe : for some
men thynke , that the sayde Clementyne
was not of effecte in the kynges lawe to
arest any mā for heresy : But if a man were
openly and notably suspected of herespe,
and that there were suffycient recozde and
wytnes agaynst hym / and there were also
so

so about that he wolde flee & not appere/
 wherby he myght infect other: yt semeth
 couenynt that he be arrested by the bodye:
 but not vpon euery lyght complaynt, that
 full lyghtly may be vntrew. And yt wyl
 be right expedynt that the kynges hygh-
 nes and hys counsaile loke specyally vpon
 thys mater/ and not to cease / tyll yt
 be broughte to moze quyetnes then yt is
 yet, and to se wyth great dyligence, that
 pryde, couetyse, noz worldly soue be no
 iudges, noz innocentes be punyshed, ne yet
 that wylfull offenders go not wythoute
 dewe correccyon.

In this proceste lo good rea-
 ders this pacyfyer declateih,
 that he wold haue the kynges
 hyghnes and his couisaile so
 specyally loke vppon this ma-
 ter, that neyther innocentes
 sholde be punyshed, noz yet
 wylfull offenders go without
 dewe correccyon. who coulde
 ende and conclude all his ma-
 ter moze frutefully:

¶ Et But

But now the specyall wayes
wherby he deuyseth, that the
kynge's hyghnes and his coun-
saile shoulde byng this thyng
about/ be twayne.

The tone is, yf they pro-
uode that neyther men that be
proude nor couetouse, nor
haue any loue to the worlde,
be suffered to be iudges i any
cause of heresy.

The tother is, that the bys-
shoppes shall arrest no man
for heresy, tyll the desyre that
spyrytuall men haue to cause
men abiure heresyes and to
punyshe them for heresyes, be
ceased and gone.

And surely I thynke that
his two dyuises will serue suf-
fyciently for the tone parte/
that ys to wyt that none inno-
centes

centes shalbe punyshed. But
 I fere me very soze, that they
 wyl not serue halfe so suffy-
 ently for y^e tother parte, y^e is to
 wyt that wylfull offendours
 go not wythout correccyon.

For now to begynne wyth
 his fyrst dyuyce, y^e none be suf-
 fered to be iudges in cause of
 heresye, that are proude, or
 couetouse, or haue loue to the
 worlde / yf he meane of suche
 as haue none of these affeccy-
 ons wyth notable enozmyte,
 then tyll he proue theym that
 are all redy worse then he pro-
 ueth theym yet / that is to say
 tyll he proue yt otherwyle by
 some of theyr outragouse de-
 des in the Dealyng and mys-
 handelyng of men for here-
 sy, that he here defameth them

Et ii. of,

of, then he hath yet proued, &
that he proue theyze cruell
wzongful dealyng, otherwise
then by some sayes, oz by his
owne sayenge: the kynges
hyghnes and his counsaile
can se for al his holesome cou
saile, no cause to chaunge
those iudges that are all redy,
but to leue them styll/and the
serueth that diuyce of nought

And on the other syde, yf
he meane that y kynges hygh
nesse shal suffer none to be iud
ges in cause of heresye, that
hath any spyce at all, eyther of
pyrde, oz of couetyse, oz any
loue at all vnto this worlde:
heretyques may syt styll and
make mery for a lytle season,
whyle men walke aboute and
seke for suche iudges. For yt
wyl

wyll not be lesse the one whole
wekes worke I wene, both to
fynde such, and to be sure that
they be suche.

And yt wyll be somewhat
the more harde, bycause that
where as men wolde haue
went soneste to haue founde
them, there this pacifyer hath
put vs out of dout, that there
shall yt be mercuriuous harde
to fynde any one of them/that
is to wytte in any parte of the
spyrytualty, pzelates, secular
pzeltes, or relygyouse per-
sons, any one or other. For
he sayth playnely that haue
they neuer so many vertues
by syde/ yet yt wyll be hard to
fynd any one spyrituall man,
but that he is so infected with
desyre and affeccyon to haue

Et iii. the

the worldly honour of prestes
exalted, that he is thowwe
suche pryde farre fro suche in
differēce & equitye, as ought &
muste be in those iudges that
this pacyfyer assygneth, why-
che muste haue no spyce of
pryde, couetyse, nor loue to-
warde the worlde. And then
syth in all the spyrytualtye yt
wyl be as he sayth harde to
fynde any one / yt wyl be ye
wote well twyse as harde to
fynde twayne / and yet be they
to few for all y realme though
they were made iustices of
Ayer.

Nowe yt it wyl be so harde
to fynde any one suche in the
spyrytualtye / I can scant be-
leue but that it wold be some-
what a do to fynde many such
in the

in the tempozaltpe eyther / &
 specyally not onely suche but
 those also that y kyng myght
 be sure to be suche / bysides y
 there must be thā many chaū-
 ges and many newe Deupses
 of lawes for y mater, bycause
 fewe tempozall men be suffy-
 cyently lerned in those lawes
 of the chyrche, by whych that
 mater hath bene accustomed
 to be oꝝdered befoze. And hap-
 pely yf any such men be so suf-
 fycyently lerned / yet is it pos-
 syble that those men whiche
 are so lerned, are not those y
 are so pure and clene frome
 euery spyce of pryde, couetyse
 & worldely loue. And therfoze
 were y heretykes lykely thus
 to make mery a good whyle,
 befoze there sholde be founde
 good

good iudges for them.

Now as for the tother poynt,
that bysshoppes sholde not
arreste them/thys wolde also
helpe to the surety of innocen
tes, as frome any trouble of
suyt/ & so wyl it also ferther,
yf neyther bysshop nor kynge
arrest them. And in lyke wyse
wyl it saue innocentes from
y trouble of all false endygh
teimentes, yf no man shold be
neyther for no felony arrested
nor endyghted neyther.

But than thys waye wold
not well serue for the tother
syde, that wylfull offenders
sholde not passe unpunyshe.
And therby syth it wold helpe
wylfull offendours to passe
wythoute punyschement / it
myghte happe to punyshe in
nocentes

nocētes more sore, than shold
the trouble of suyt & wrong-
full arrestyng do.

But yet is thys pacyfyer
not so fauourable towarde
folke suspected of heresye, as
to take away the power of the
bysshoppe for euer, of arre-
styng them, and to dzyue the
ordynaryes for euer to sue
cytacyons agaynst heretykes
and pꝛocesse of excommunyc-
cacyō/ but wpll haue he sayth
the bysshoppes power of ar-
restyng no lenger suspended,
than as longe as spyꝛtuall
men haue that greate desyre
to cause mē abiure oꝛ to haue
them punysshed for heresye/
as though he had wel pꝛoued
that they haue so, bycause he
sayth that some men saye so.

¶ **Ans** But

But now yf Some say be
no suffycient pꝛofe / than is
hys tale loste. For than he
sheweth no cause why that
power of theyꝛs shold in any
cause be moꝛe suspended now,
than in any tyme here before.
And on y^e tother syde, yf some
saye be a good pꝛofe / than the
suspendynge wyl be as long
as a bepyꝛyng for euer, syth
there shall neuer be any tyme
in whych there shall lake one
oꝛ other some say to say moꝛe
than trouth.

yct is he content at the last,
lest euery man myghte spyce
the pꝛell of hys deuyce, to
temper hys deuyce in suche
wyse, that tyll the spyꝛitualty
haue leste theyꝛ cruell desyre
of abiurynge and punysshynge
folke

folke for heresye, they sholde
 not be suffred to arreste folke
 for euery lyght suspicyon, or
 euery complaynt of heresye.
 Now be it he graunteth that
 where one is openly and no-
 tably suspected of heresy, and
 suffycyent recorde and wytnes
 agaynste hym, and bysides
 all that, a dowte that he wold
 fle wherby he myghte infecte
 other: than he graunteth it
 conuenient that he sholde be
 arrested by body. And therein
 he byngeth in the Clemetine
 and the statute, by whych the
 ordynaryes haue power to
 arreste folke for suspicyon of
 heresye/and wold as farre as
 I perceyue, haue the kynge
 reformed the after his deuyce.
 But yet syth which is a lyght

Ab ii. sup:

suspycyon, and whyche is an
heuy/and whyche is a lyght
complaynte, and whych is an
heuy/and whyche is an open
suspycyon, and whyche but a
pzeuy, and whyche suspycyon
is notable, and whyche is not
notable, & whyche wytnesses
be suffycyent, and whyche be
not suffycyēt, be thynges that
must be wayed by the spry-
tuall iudges/and vpon theyr
wayenge of y mater for lyght
oz heuy, must folow the arre-
stynge of the party oz the le-
uynge of the arreste: we be
come agayne as in a mase to
the poynt where we beganne,
that be the mater greate oz
smale, lest all the whyle they
be cruell they sholde iudge
lyght heuy and smale greate,
theyr

theyr arrestynge of any at all
 muste be suspended fro them,
 and sende them to sue by cyta
 cyon, tyll menne se that same
 mynde of theyr of desyrynge
 mennys abiuracpon and pu
 nyshement vtterly chaunged
 and ceace/that is to saye tyll
 there be no man left that wyl
 so myche as saye that some
 men saye that they haue not
 leste that mynde yet, & make
 a lye agayne of them than, as
 those some haue done that
 haue so sayde all redy to syz
 Johñ some saye now. And
 longe wyl it be I warraunt
 you ere euer all suche folke
 sayle.

And therfore syth in the
 meane season by thys pacy
 fers good deuylse, heretykes
 Ub iii. maye

may go vnarrested/ I can not
byleue that yf hys waye were
solowed, it wold be any good
mene to make that wylfull
offenders in heresye sholde
not passe vnpunished, as fast
as bothe in the ende of thys
chapiter and the tother before
also, he calleth vppon the kyn
ges hyghnes and hys coun.
saile and hys parlement, to
loke vppon thys mater after
hys good aduertysemēt, and
neuer ceate tyll they bynge
it to effecte.

I lytle doute but that yf
the kinges hyghnesse do as I
doute not but hys hyghnesse
wyl do, maynteyne & assyste
the spyrytualty in executynge
of the lawes, eyn those that
are all redy made agaynst he-
resyes

celsyes / and commaunde eue
 ry temporall offycer vnder
 hym to do the same for hys
 parte: though there were ne-
 uer no newe lawes made
 therfore, yet shall both inno-
 centes be saued harmelesse
 well ynough, and offendours
 punished to.

The. xlviii. chapyter.

Now where as this pa-
 cyfer sayth, that some
 of the spyrytualty as of poly-
 cy do noyse yt, that the realm
 ys full of heretikes moze then
 yt is in dede: I thynke there
 is no polytyque man of the
 spyrytualty that wyl make
 that noyse, wherby the here-
 tikes might be the moze bold,
 and the catholiques moze in-
 clynable

clynable to the worse parte,
and y more faynte and feble in
the fayth.

But I know this very well
that heretyques haue made
that noyse, both for the cause
afoze sayde, and also to fere
the ordynaryes therewith, and
to put theyr offycers in drcde
from doyng of theyr offyce.
And peraduenture vpon such
noyse some offycers haue ben
aferd. And at the leste wyse I
wote well, some heretyques
haue ben so bolde, that they
haue not fered to flocke toge
ther / not all at the fyrste for
heresy, but some fall in amōg
them for good companye, to
do some lyzewd turne they ca
red not greatly what / but aft
erward wpyth a lytle more ac
quayntaūce

quayntaunce and communycacyon, haue fallen into theyr herespes also. And suche noyses be some tyme for the aduantage and fortherans of them that entende vnhappynes, to make folke wene they were very many, be they neuer so few.

I remember many tymes that euen here in London, after the gret belynes that was there on a May daye in the mornynge, by a rysyng made agaynst straungers/ for whyche dyuerse of the prētyces & iourney men suffered execucyon of treason, by an olde statute made longe byfore, agaynst al such as wold violat the kynges saufconducte: I was apoynted among other
 &c to

to serche oute and enqwyze by
dplygent examynacyon , in
what wyse and by what per-
sons, that pryuy confederacy
beganne. And in good fayth
after great tyme taken , and
myche dilygence vled therin/
we perfytyly tryed out at laste,
that all that bysynes of any
cylsynge to be made for the ma-
ter, byganne onely by the con-
spyracy of two yonge laddes
that were prentyses in chepe.
whych after y thynge dpyrled
fyyste and compaced betwene
theym twayne, perused pryuy-
ly the iourneyemen fyyste, and
after the prentyses , of many
of the incane craftes in the cy-
tye/ betyng the fyist that they
spake wyth in hand, that they
hadde secretely spoken wyth
many

many other occupacyons all
 redy, and that they were all a-
 greed therunto, and that bysy-
 des theym there were two or
 thre hundred of seruyng men
 of dyuers lordes houses, and
 some of the kynges to, whych
 wolde not be named nor
 known, that wolde yet in the
 nyght be at hande / and when
 they were ones bype, wolde
 not fayll to fall in wyth them
 and take theyr parte.

Now this vnglacypouse in-
 uencion and these wordes of
 those two lewde laddes (why
 che yet in the besynesse fledde
 awaye theym selfe, and neuer
 came agayne after) dyd putte
 some other by theyr ouersight
 and lightnes in such a corage
 & boldenes, that they wende
 Ex ii. them

them self able to auenge theyr
dyspleasure in the nyght/ & af
ter either neuer to be knowē,
or to be strong ynough to bere
yt out and go farther.

And the lyke vnglacypouse
polycy dyuise now these here-
tyques that call them self euā
gelycall bꝛetherne/ some pot-
heded postles they haue, that
wander about therealine into
sundry shyres, of whome eue
ry one hath in euery shyre a
dyuerse name/ and some per-
aduētūre in corners here and
there they bꝛynge into the bre
therhed. But whyther they
gete any or none, they let not
to lye when they come home,
and say that moze then halfe
of euery shyre is of theyr own
secte. And the same booke
Bayfeld

Bayfelde thapostata whyche
was after burned in Smyth-
felde, made vnto myne owne
selfe. But blessed be god whā
he came to the fyre, he found
none very redy to pull hym
fro it.

How be it there was in one
place of the dyoclyse of Londō
but late, a company that by
such meanes eche encozaging
other, toke suche harte and
boldenes, and openly by day
they ensembled them selfe to-
gyther to the number of an
hundred or aboue, to rescue a
well known open heretyke
out of the ordynaryes hādes.
Howe be it as many as they
were they spedde not, & some
of them punysshed after.

And in y^e same dyoclyse also,
Ex iii. when

When there was a p̄este take
foz herelpe, and in the cōm̄p-
sarves handes / worde was
brought hym that excepte he
delyuered the p̄este and lette
hym go, he sholde within two
howres haue .ii. or .iii. hun-
dred come fet hym, that wold
pluck down his house or burn
it ouer hys hed. wheruppon
the commissary wens afrayed
then hurte, delyuered out the
p̄este / whoin yf he had kepte
styll, there wolde peraduen-
ture foz all y crakes, not one
heretyke of them all haue ben
so bolde to come fette hym.
But yet that could I not well
haue warraunted hym.

And in some place of the
same dyocise also, they haue
made a greate face, and sayd
that

that though the kynge sente
 hys commysſyon vnder hys
 great ſeale therfore/they wold
 not ſuffer a ſoze ſuſpected
 preſte of theyꝝ ſoz herelye to
 be taken thence. How be it
 when that after I ſcaled a com-
 miſſyon and ſent it vppon the
 aſſaye, it made theyꝝ hartes
 (god be thanked) ſaynted and
 were ſo well come downe,
 that they layed all the wꝑghe
 to a fewe lewde felowes and
 women in the towne.

And therfore boſte & bragge
 theſe bleſſed bꝛetherne neuer
 ſo faſt, they fele full well them-
 ſelſe, that they be to feble in
 what cuntrey ſo euer they be
 ſtrengest. For yf they thought
 theym ſelſe able to mete and
 matche the catholykes / they
 wolde

wolde not I wene lye styll in
reste thre dayes.

For in all places where he,
relpes haue sprongē hitherto
so hath it euer proued yet.
And surely so neglygently
myght it be handeled, and the
mater so longe forslowthed,
þ at length in tyme so myght
it happe here to. And verily
that they loke onys therfore
(as farre as they be yet fro the
power) some of them haue not
lette to say, noz some to wyte
it neyther. For I redde the
letter my selfe which was cast
into the palyce of þ ryght re-
uerende father in god Cuth-
bert now bysshop of Durhām,
and at that tyme bysshop of
London / in whyche amonge
many other bragging wordes
meth

mete what so euer they were
for those heretike bretherne
that made it, were these woꝝ
des conteyned.

¶ There wyl onys come a day.
¶ And out of questyon that
day they not onely longe for,
but also dayly loke for / and
wold if they were not to weke
not fable to fynde it / & in some
mornynge erly lyke good thyn
ynge husbandes, aryse by
them selfe vncalled, as they
sodaynly dyd in Basyll.

¶ And the greter hope haue
they, bycause in places where
they fall in company, men vse
them not now adayes as the
tyme was when they dyd.

¶ For they se that it begynneth
almost to growe in custome,
that amonge good catholyke

¶¶ folke

folke, yet be they suffered boldely to talke vnchekked. whiche thynge all be it farre from commendable, yet wyth many folke it happeth vppon a good surety, that good men in theyr owne mynde conceyue of the strength and fastnes of the catholyke fayth / whych they verely thynke so strong, that heretykes for all theyr bablynge shall neuer be able to baynquyshe. And therein vndoutedly theyr mynde is not onely good but also very trewe. But they thynke not farre inough. For as the see shall neuer surunde and ouerwhelme all the lande, and yet hath it eaten many places in, and swallowed hole cuntrees vppon, and made many places
nowe

nowe see that somtyme were
 well inhabted landes, & hath
 lost parte of hys owne posses-
 syon in other partes agayne :
 so though the fayth of Cryste
 shall neuer be ouerflowed with
 heresy, nor the gates of hell
 preuaile agaynste Cristes
 churche / yet as in some places
 it wynneth in new people, so
 maye there in some places by
 neglygence be lost tholde.

For yf that we bycause we
 know our cause so good, bere
 our selfe theruppon so bolde,
 that we make lyght & cleyght
 of our aduersaryes : it maye
 happen to fare bytwene the
 catholykes and heretykes at
 length, as it fareth somtyme
 in a sute at the lawe by some
 good man, agaynst whome &

AA ii. Suttle

furle wylf shew begynneth a
falle accyon, and asketh from
hym all the lande he hath.

Thys good man somtyme
that knoweth hys mater so
trew, persuadeth to hym selfe
that it were not possyble for
hym to lese it by the law. And
when hys counsaile talketh
wyth hym, & asketh hym how
he can proue thys poynt oꝝ y,
for hym selfe / answereth a-
gayne, feare ye not for that
syꝛ, I warraunt you / all the
whole cuntrey knoweth it / the
mater is so trew, and my part
so playne, y I care not what
iudges, what arbptours,
what. xii. men go thereon. I
wyl challenge no man for any
labour that myne aduersary
can make therein. And wyth
suche

suche good hope / the good
 man goeth hym home, & there
 sytteth styll and putteth no
 doubte in the mater. But in
 the meane whyle hys aduer-
 sary (which for lacke of treuth
 of hys cause, must nedes put
 all hys truste in crafte) goeth
 about his mater busely, and
 by all y false meanes he may
 maketh hym frendes, some
 with good felowshyppe, some
 wyth rewardes, fyndeth a fe-
 lowe to forge hym false euy-
 dence, maketh meanes to the
 shyppe, geteth a parcyall pa-
 nell, laboꝛeth the iury / and
 when they come to the barre
 he hath all hys trynkettes
 redy / where as good Comine
 Treuth cometh forth vppon
 the tother syde, & bycause he
 AA iii, weneth

beneth all þe wolde knoweth
how trewe his mater is, byn
geth neuer a wytnesse wyth
hym, and all hys eydence vn
sorted. And one wyll J ones,
that broughte vnto the barre
when the iury was sworne,
and openly deliuered his con
fayle hys tender bore wyth
hys flynte and hys matches,
in stede of his boe of eydence,
for that had he lefte at home/
so neglygent are good folke
somtyme, whan the known
trouth of theyr mater maketh
them ouer bolde.

And surely myche what af
ter this fashyon in many pla
ces play these heretykes and
we. For lyke as a few byrdes
alway chyrrynge and fleyng
from bushe to bushe, many ty
mes

mes seme a great many: so
these heretyques be so besyly
walkynge, that in euery ale
house, in euery tauerne, in eue
ry barge, and almoste euery
bote, as few as they be a man
shall alwaye fynde some/ and
there be they so besye wyth
theyr talkynge, and in better
places also where they maye
be herd, so feruent and impoꝝ-
tune in puttynge foꝝth of any
thyng whych may serue foꝝ
the foꝝtheraunce of theyr pur
pose, that betwene theyr im-
portune pꝛeasynge, and the dy
lygence oꝝ rather the negly-
gence of good catholyke men,
appereth often tymes as gree
a dyfference, as bytwene frost
and fyꝛe.

And surely bytwene the trew
catholyke

catholyke folke and the false
heretykes, yt fareth also mych
lyke as yt fared betwene false
Judas and Crystes faythfull
apostles. For whyle they for
all Crystes callynge vppon
them to wake and praye, fell
fyrst in a slumber, and after
in a dede slepe: the traytour
neyther slept nor slumbered/
but went about full besely to
betray his mayster, and bring
hym selfe to myschese.

But yet whē he came with
his company, they scaped not
all scot fre / nor Peter well a
waked oute of his slepe was
not so slouthfull, but that he
could cut of one knaues eare/
nor all the wrechis of theym
with all theyr wepens, able to
stande agaynste Crystes bare
word.

woꝛde, when he sayde, **I** am he
 whom ye seke/ but to grounde they
 fell foꝛth with vꝑ ryght vꝑoꝛ theyꝛ
 backes. wherby we be sure that
 neyther heretikes noꝛ deuyls can
 any thyng do but by goddes spe-
 cyall sufferaunce/ & that they shall
 betwen them both, neuer be able
 to destroye the catholyke fayth,
 noꝛ to pꝛeuayle agaynst yꝛ catho-
 lyke chyꝛch/ and all the myschyeſ
 shall be theyꝛ owne at lengthe,
 though god foꝛ our synne suffer
 them foꝛ a scourge to pꝛeuayle in
 some places here and there foꝛ a
 whyle/ whom vpon mēnes amen-
 dement he wyl not fayle to serue
 at the last, as doth yꝛ tēder mother
 whych when she hath beten her
 chyld foꝛ his wantōnes, wꝑpeth
 hys eyen & kysseth hym, & casteth
 the rodde in the fyꝛe.

How be it yf euer it shold (as god
 foꝛbede it shold, & **I** trust it neuer
 BB shall)

shall) by such cold slouth & negly-
gence on the catholyke part, and
suche hote feruent labour of the
heretykes, y^e the heretykes parte
shold happe to grow so strong, as
they shold cōspyze to geue the ad-
uenture by fete of handes: I no-
thyng dout of good mēnes good
hertes, noz of the pzeent ayde &
helpe of god, but that the pzeence
of parell raylyng men out of this
dulle slepe, wold cause them than
so to waxe warme & dyligent in y^e
mater, that the heretykes sholde
haue such speede, as they haue be-
foze this tyme had in thys realme
when they haue attēpted the like.

But yet though the heretykes
part shold (as I verely trust they
shold) haue euer moze the worst/
yet very sure it is, y^e neyther parte
shold haue y^e better/ but y^e it wold
then well appere, that it had bene
mych moze wisdomē foꝛ al good
catho-

catholyque men , to haue warent
warmer afoze, & to haue repressed
those heretykes in tyme , befoze
they grew to so many.

And this thyng was perceyued
very well both befoze the making
of that statute of kyng Henry the
iiii, whiche statute this pacyfyer
wolde haue now reformed, & also
at the tyme of the makynge / & yet
mych better sone after in y^e reygne
of the p^rince of famous memo^ry
kyng Henry y^e. v. For befoze this
statute made / the parleamēt i the
fyfth yere of kyng Richard the ii.
complayned of heretikes / & foude
grete harme grow that they were
not arrested, but wythout arreste
in cōtempt of the censuris of holy
chirch, spred they^r heresies about
fro wyze to wyze & fro dyocise to
dyocise. wherof the realme fered
as y^e statute exp^resseth, that therof
wold at length grow some great

BB ii. cōmo=

cōmocyō & perell. And therfore it
was than prouided, that at the re
quest of thoꝝdinary ȳ chaūcellour
shold fro tyme to tyme a ward out
commissyons, to attache such he
retykes and kepe them in strong
pyson, tyll they were iustified &
oꝝdered accoꝝdyng to the lawes
of the chyꝛche. And yet was it
afterwarde well percepued, that
this prouisyon could not suffice.
Foꝝ the heretykes wold comenly
be gone befoꝝe the cōmissyō could
come, and do as mych hurt in an
other place. And therfore the par
leamēt in the second yere of kyng
Henry the.iiii, both beyng enfoꝝ
med by the clergy, & also by them
seife percepyng that those here
tykes encreaced styll, & wolde at
lēgth do some gret myschiefe but
yf they were better repressed/ dyd
among other good thynges pro
uide, that thoꝝdynaryes myghte
arreste

arrest the heretykes, & impysone
 them them selfe. And yet was all
 that to lytell to. For in some pla-
 ces y heretykes waxed to strong,
 & wolde not be arrested for them.
 And therfore at last it cam to that
 poynt, that men longe hadde lo-
 ked for. For those herespes by-
 gonne by wycklesse in the tyme of
 the noble pryncce kynge Rychar-
 d the. ii, & beyng then by some folke
 mayntened, & by many men wyn-
 ked at, and almost by al folke for-
 slouthed / the parell was so longe
 neglected, that y heretykes were
 growen vnto such nūber, corage,
 and boldenes, that afterwarde in
 the tyme of y said famouse pryncce
 kynge Henry the fyfth, they cōspy-
 red amonge them, not onely the
 abolycō of the fayth, & spoylyng
 of the spyrytualte, but also the
 destruccyon of the kynge & all hys
 noblyte, wyth a playne subuer-

BB iii.

sporn

Upon & ouerturning of þ state of
hys hole realme. Upon whiche
theyr false conspyracy dysclosed/
when they were by the policy of þ
noble pryncce & hys counsaile dys
appoynted, & secretely pꝛeueted,
& the felde takē vp befoze, i which
they had entēded to gather to ge-
ther by night, & frō thens to haue
made theyr inuasiōn: than after
dew punysshemēt done vpon many
of thē, it was well pꝛeꝛued what
grete nede it was euer after to re-
pꝛesse & subdue suche sedycyouse
heresies forthwith at þ fyrst sprin-
gynge. And therfoze was there by
& by therupon by the full parlia-
ment, not onely that law confer-
med whiche lawe this pacyfyer
here speketh of in this chapyter,
but also mo made therunto/ as þ
they that were deliꝛuered to þ se-
cular handes, shold forsayt both
goodes & landes/ & that the great
offycers

officers of the realme shold be so
 lempnely swozen to represse here-
 tykes & assyst þe ordynaries. And
 therfore vndoutedly þe good chri-
 sten zeale of the pynce, the nobles,
 & the comons, toward the main-
 tenaūce of the fayth / & theyr hygh
 wysedome in prouydynge for the
 conseruacyon of the peace, rest, &
 suerty of the realme, were the au-
 thours & very doers, in þe making
 and passynge of that very vertu-
 ouse & very prudent acte. whyche
 acte, that euer thys pacyfyer, or a
 great many suche, shall be able to
 enduce thys prudent parlyament
 to chaunge, that wyll I se ere I
 byleue. whyche I truste I neuer
 shal in this tyme / namely in whi-
 che, though there be not the. xv.
 parte of so many heretykes as
 these þe wolde very fayne there
 were, and whyle there be not, yet
 wold haue the seme to be, yet are
 there of trouth many mo then

there were within these few yeres
past/ & therby the cause for which
the statute was made, not onely
stādeth still, but is ouer y of late
very gretely encreased/ & so moze
nede to lette those lawes stande &
make mo such to the besyde, then
by the asswagynge & mytygacyon
of any part of the, to brynge these
heretykes into suche corage and
surety, as the goodly dyuydes of
thys pacyfyer coulde not fayle yf
they were folowed to bring them.

The. xlvi. chappter.

Wich, where as he vseth to y
settyng forth of his purpose,
a surmised suspicyō agaynst
the spyrytualty, makynge men by-
leue vnder his fygure of some saye,
that the spyrytuall iudges mysse
handle those waters, & vse them
selfe therein cruelly: I dare be
bounde to warraunt, that ryght
good wytnesse & worshypfull shal
recozde and testyfy, that they
haue

haue ben present and sene the
iudges handle them with very
great fauour alway, and some
tyme to say the trouth to ten-
derly.

wherof for the meane whyle
we thynke I may take to re-
corde for all hye Some sayes this
papyer hym selfe and hye
awne wordes, whiche in this
pyteouse booke of dyuysyon
hym selfe sayth. For in hye
fyfte chappter he sayth (as I
shewed you) that some men to
pull rycheffe from the chyrch,
haue not onely spoken and by
playne wordes affirmed he-
rselfe, but haue also dyspyled
pplgrymages & purgatory, &
playne inueyed agaynst them
of polycy.

Now seeth euery man that
CC any

any even hath, that yf the oꝛ-
dynaryes and the spyꝛituall
iudges were so fyerse and so
cruell as thys pacyfyer spe-
keth of, then wolde not those
other men thinke that openly
to speke and afferme false he-
resyes, were for any maner
purpose any proper polycy.
And therfore as for such cru-
eltye and mysse handelynge
of innocentes/that thys pacy-
fyers tale is vntrewe, bothe
other good folke can testyfy,
and hys owne wordes also
beare wytnesse.

And therfore nede we no
suche chaunge of the lawes
for that purpose. But on the
tother syde, what harme wold
come of hys mytygacyons, &
what increase of heretykes,
the

the hole summe and sequele
of hys deuyles do moze than
many festely shewe.

For suppose me now, that
a tynker or a tylar whyche
could (as some there can) rede
englyshe, and beyng instructed
and taught by some olde
cunnyng weuar in wycliffes
wyckette, & Tindals bookes,
and Frythes, & frere Barons
were now become hym selfe
an vsshar, or after hys may-
sters decease a doctour, & that
were suche a one as Fryth
wyrteth resorted to hym, whi-
che though he was but Fry-
thes dysciple and scholar, was
yet (he sayth) moze meately to
be bysshoppe than many that
weare the myter: now yf this
tynker or tylar lurking about
CC ii. and

and teachynge hys gospel in
corners, were secretly detec-
ted to his ordynary, and there-
upon sent for & came/he shold
by the deuyse of this pacyfyes
for the fyrste thyfte say bryng
me forth myne accuser / & tha
synth the callynge *ex officio* were
gone, home goeth the tynkar
agayne merely for that tyme,
and taketh forth hys scholars
a newe lesson.

Then yf the court will ap-
poynt an offycer of theyr own
for an accuser, as an officer of
a temporall courte may geue
informacyon for the kynge:
the tynkar yet when he were
called agayne, wold crye oute
vppon that. And who so hol-
deth agaynst the processe *ex of-
ficio*, wolde take the tynkars
parte

parte therein to, and call those
twayne but bothe one / and so
home goth the tynkar agayn.

Then yf some man (whych
wolde be longe erste **I** wene)
could yet at the laste be foun-
den, that wolde offer hym self
as an accuser agaynst this tin-
kar, when he were called a-
gayne, and his herespes were
layed vnto his charge: yet yf
the wytnesses were peraduen-
ture some scolars of his own/
and lackyng the wply shyftes
that hym selfe had, fyrst had
denyed theyr herespes vppon
theyr othes, and after yet con-
fessed theym agayne both vpon
them self and theyr may-
ster tynkar to, then were there
neuer so many of them, yet by
the deuyse of this pacysper, al

CC iii. theyr

theyre wytnes were naught
worth, bycause they were
naughty men, heretikes them
self, and fyrst forsworen also/
so that yet home goth the tyn
kar agayne.

Nowe yf there were after
other good honeste proues,
that wolde come in and proue
playnely the herespes that he
helde / when the tynkar were
therto called, he wolde say he
sayde yt all of ignoraunce.

Then yf the mater were such,
as he muste nedes haue herd
of and knowen the trew sayth
byfore, as pylgrymage, pur
gatorie, or the sacrament
of the autre: he wyl not yet
flynke myche to save, byynge
in some bodye here that wyl
swere that euer he dyd teache
yt me.

yt me. And yet when that an
 swere in suche an open mater
 wyl not serue / he wyl saye
 that he sayd yt of synplicityte,
 and that he byleueth as the
 chyrche byleueth he. And whē
 he is asked howe the chyrche
 byleueth, he wyl saye he wo-
 teth nere. And yf his wordes
 be reherfed vnto hym clene cō-
 trary to the comen knownen ca-
 tholike fapth of the chyrch/he
 wyl say he was not ware that
 the chyrche byleued so / & wyl
 say that they sholde not speke
 of suche hygh maters yf serue
 for doctours, to suche a poze
 tynkar yf medleth wpyth brasse
 and not with latyn. And there
 shall he then haue some of his
 other faculty gather & stande
 about, and saye yt is pytpe in
 dede

Deede that suche a poore symple
soule sholde haue any suche
questyons asked hym. But
they wyl put yt for no pytys
at all; that suche an vnlearned
fole shall amonge suche other
as are lesse lerned then hym
selfe, teache boldly the false
parte, and there brage & boste
that he better vnderstandeth
y mater, then all the doctours
in the towne.

yet yf it appere that by soze
wordes he despyled & inueyed
agaynst pylgrymages & pur-
gatory, & suche other thynges
so that he dyd it not of sym-
plycyte when he spake therein
so shrewdly / then hath thys
pacytyer taught hym to saye,
that he dyd it of polycy to put
awaye ryches from the chyr-
che/

the/ and therfoze can that be
no heresye.

Now yf the iudges be so soze
& so cruell, that they wyl not
alowe that polycy / yet hath
thys pacyfyer taughte hym
farther to say, that he dyd but
speke it affyrmatyuely, and
wyl not hold it opynatyuely /
and than ye wote well it is by
thys pacyfyer no heresye.

And therfoze muste hys
iudges when they haue all
done, sende thys tynkar yet
onys home agayne / and not
kepe hym so longe a way, lest
hys scholars sholde playe the
truantes and lacke theyr ler-
nyng the whyle.

And yet yf he sayd as myche
after agayne, and theruppon
were called agayn / he myght

DD saye

say agayne that he were ouer-
sene in þe sayenge, of a lyght-
nesse of wytte and slyppernes
of tonge. But he wyll not
holde it oppynatyuely / & ther-
fore yet agayne it maye be no
heresye / so that home muste
the tynkar agayne.

And now yt it sholde hap-
pen him to say and do so farre
as he were afrayde to byde
any farther rekening, namely
where spyritual men so fcerce
and so cruell sholde be hys
iudges / the bysshoppe myght
not arest hym yet, tyll pꝛoues
be brought in fyrste, that the
spyritualtye haue leste theyr
greate desyre to abiure and
punyshe heretykes / but must
all the meane whyle cye hym
suspende hym, & accurse hym,
and

and fet hym in by the kynges
wyrt when he is runne oute
farre of into an other cūtrep,
and there hath chaunged his
name and set vp a newe scole,
where as men can nether
fynd hym noz yet wote where
to seke hym.

when sholde there by these
meanes wyfull offenders be
punysshed? whiche though
thys pacyfyer pzetende that
he wolde haue done/ yet con-
syder these thre chapyters of
hys whiche I haue reherfed
you, the fyrste, the seuenth, &
the eyghte, and ye shall fynde
hys deuyses come to lytell
better effecte, than after thys
falsshyon that I haue here de-
scribbed you.

And than yf suche good

DD ii. pro:

prouysyons may be made for
them, that they maye neuer
be brought into answer, and
that they may haue so many
shyftes whan so euer they
come: it wyl lptell fere them
what payne ye sette after cō-
uptyen/burne them twyse yf
ye wyl after iudgement, they
wyl wyth good wyl agre/
prouydyngc fyrste such good
actes for them as they shall
neuer come so farre.

And therfore good chryste
readers, wolde god the world
were such as euery man were
so good, spyrytuall, tēporall,
and all, that neyther parte
coude fynde any fawte in
other/and all these heresyges
so clene gone and forgotten, &
al those that are infected were
so clene

so cleene turned and chaūged,
that no man neded eyther ab-
iuracyon oz punysshement.

But syth that thys is moze
easy to wysse, than lykely to
loke for: therfoze is it wysse-
dome that spyrytuall & tem-
porall both, albe it men be not
all sayntes, yet yf theyr condy-
cyōs be tolerable, eyther part
labour to make hym self bet-
ter, and charytably somwhat
eyther part beare with other.
And those extreme vices whi-
che neyther the one noz the
tother ought in any wyse to
suffer, as thefte, adultery, sa-
crylege, murder, incest, and
perjury, sedycyon, insurrec-
cyon, treason, & heresye, bothe
partes in one agreyng, to the
honour of god and peace of

DD iii, Chyr

Chyftes chyche, wryth refte,
welth, and furety of þ pynce
and the realme, dylgently
refourme and amede in fuche
as are mendable / and thofe
whofe corrupt canker no cure
can heale, cut of in feafon for
corruptynge farther.

The. xlii. chappter.

And thus good cryften
readers I make an
ende of this mater, the boke
I meane of thys dryuyspon/
wherin I haue nothynge tou-
ched nor enteded, but onely þ
I wold not the tēporalty bare
the fpiritualty þ worfe mynde
or affeccyō, for any fuch futtle
inuēted ways that lay the fau-
tes of the badde to the whole
body, wherin be many good/
and

and vnder a fygure of some
 say, saye some thynges false
 them selfe / noꝛ that men shold
 causelesse vppon such surmy-
 sed and vnproued crueltie,
 chaunge the good lawis byfoze
 made agaynste heretyques,
 wherby to the dyspleasure of
 god & prouokynge of his in-
 dygnacyon, we were lykely to
 haue the fayth decay, & moze
 harme grow thereon then any
 man yet can tell.

The whole sōme & effect ther-
 foze of my mynde in this ma-
 ter is, that as touchynge the
 spyrytualtye, I bere a tender
 mynde of trouthe toward (I
 say) y body, not toward those
 that are noughte therein. And
 thys mynde ys euery man
 bounde to bere / and I truste
 so doth

so doth this pacyfyer to , and
wyl of hym selfe I wene do
well ynough , yf he vse to the
contrary none euyl counsaile.

As touchynge heretykes,
I hate that vyce of theys &
not theys persones / and very
fayne wolde I that the tene
were destroyed, and the tother
saued. And that I haue to-
ward no mā any other mynde
then thys, (howe lowdely so
euer these blessed newe bre-
therne the professours & prea-
chers of veritye blyve me) yf
all the fauour and pytye that
I haue vsed amonge theym
to theyre amendement were
knowen, yt wolde I warraūt
you well and playne appere/
wherof yf it were requysyte I
coude byng forth wytnesses
mo

no then men wold wene.

And sure this one thyng
 wyl I be bolde to say, that I
 neuer founde any yet, but had
 he ben neuer so bad, noz done
 neuer so myche harme byfoze:
 yet after that I founde hym
 ones chaunged and in good
 mynde to mende, I haue ben
 so gladde therof, that I haue
 bled hym fro thens forth not
 as an euill man oz an abiect,
 noz as a straüger neyther, but
 as a good man and my very
 frende.

Howe be yt bycause yt were
 neyther ryghte noz honestye,
 that any man sholde loke for
 moze thā he then he deserueth/
 I wyl that all the world wyt
 it on y tother syde, that who so
 be so depely grounded in ma.

EE

lyce to

lyce, to the harme of his owne
soule and other mennes to,
and so set vppon the sowynge
of sediciouse heresyes, that no
good meanes that men maye
vse vnto hym, can pull that
malycyouse folp oute of hys
poysoned proude obstynate
harte: I wolde rather be con-
tent that he were gone i tyme,
then ouer longe to tary to the
destruccyon of other.

Finally as for the authour of
þ boke of dyuylpō, bycause he
pfeleth these heretyques oppo-
niōs for heresies as thei be/ I
truste in all his other thynges
hym selfe meaneth but well/
but partely may be by some
pytyfull affeccyon ledde. And
some thynges he sayth but vpon
report/ and some thynges
affermet

afferineth peraduenture as of
 hym selfe, bycause of y^e fyrme
 credence that he therein hath
 geuen to some that were not
 so credyble as he toke theym
 for. But in conclusyon what
 so euer he be, for any thyng
 that I perceyue in his boke,
 he shall I trust in conclusyon
 be founden no suche maner of
 man, as folke shold of reason
 reken to bere vnto the weale
 of the prynce and the realme,
 any better mynde the I. How
 be yt of his wytte and hys ler-
 nyng fynde a better waye,
 then not onely I (whyche am
 but a playne soule and can
 inuent no neweltyes, but
 am content to stande to the
 olde order and lawes) but
 also then all they, whyche for
 CC ii. thys.

this realme in specyall, and
foz the whole chyꝛche of Cryst
in generall, haue made those
prouysions of old: I neyther
can nor wyl forbide any man
to folowe hym.

But thys wyl I be bolde
to counsaile euery man, to
whose parte so euer any suche
chaunge shall pertyne, fyꝛste
that they haue as I dout not
but they wyl, a good chꝛisten
mynde to the mayntenaunce
of Crystes catholyke fayth / &
that they therin stande by the
olde, wythout the contrary
chaunge of any poynt of our
olde bylyf, foꝛ any thyng
brought vppe foꝛ newe, not
onely by Luther, Tyndale,
Fryth, oꝛ frere Barons / but
also yf there wolde (as there
neuer

neuer wyl)an angell(as saĩt
 Poule sayth)come out of he-
 nry & p̄eche a contrary new.

Secundely for as myche
 as these newe fathers of these
 new b̄etherne, lyke as they
 make falsed treuth & treuth
 falsed, and sayth heresies and
 heresyes sayth, so do call also
 the newe olde and the olde
 newe/ not lettynge to call in
 theyr bookes that sayth but
 new, whyche them selfe con-
 fesse in the same bookes to be
 moze old than thage of eyght
 hundzed yere: I wyl aduyse
 you therfore good readers for
 the trewe takynge of the olde
 sayth, and for the dyscernyng
 therof from all newe, to stand
 to the comon well knowē by-
 lyfe of the comon knownen
 CC iii. catho-

catholyke chyrche of all chry-
sten people/ such fayth as by
your selfe, and your fathers,
and your graūdefathers, you
haue knowen to be byleued/
and haue ouer that herde by
them that the contrary was
in the tynes of theyr fathers
& theyr graundefathers also,
taken euer moze for heresye.
And also ye y rede but eyn
in englyshe bookes, shall in
many thynges perceyue the
saine, by stozes fyue tymes
as farre afoze that.

we must also for the percey-
uynge of the olde fayth from
newe, stande to the wytyn-
ges of olde holy doctours &
sayntes/by whose expolicyns
we se what poyntes are ex-
pressed in the scripture, and
what

what poyntes the catholyke
chyrche of Cryst hath bysye
the scripture receyued & kept
by the spyryte of god and tra-
dycon of hys apostles.

And specially must we also
stande in this mater of fayth,
to the determynaciōs of Cry-
stes catholyke chyrche.

Now yf any man wyl bere
other in hāde, that this poynt
or that poynt is not determy-
ned, or that the holy doctours
of y chyrche wryte not in such
wyse but the contrary / than
who so euer is not of suche
lernynge, as to perceyue by
hym self whither of those two
saye trewe that holde therein
contrary partys : than except
the artycle be a playne open
known thyng of it selfe, not
dowted

do wted of befoze, let hym not
be lyght of credence in the by-
leuyng epyther the tone dys-
puter oꝛ the tother, thoughe
they wolde bothe pꝛeche hygh
pꝛayles of theyꝛ owne con-
nyng, and saye that byslyde
all theyꝛ mych woꝛldely busy-
nesse they hadde spent many
yeres about the studye of scꝛy-
pture, and boost that theyꝛ bo-
kes of dyuynyte were woꝛthe
neuer so myche money, oꝛ that
by the spꝛyte they were inspi-
red and wyth the celestyall
dew sodaynly spꝛongen by dy-
uynys, as lustye freshe and
grene as after any showꝛe of
rayne euer spꝛonge any bedde
of lekes. Lette no man I say
be lyght in byleuyng theym
foꝛ all that / but let hym by my
poꝛe

poze cōfayle pray god inspyre
 hym self, to beleue and folow
 the thyng that maye be hys
 hygh pleasure/ and lette hym
 therupon appoynt with hym
 selfe to lyue well/ & forth with
 to beginne well, gete hym self
 a good goodly father, and
 shewe hym of hys synnes/ &
 than concernyng the questiō,
 aske aduyce and counsaile of
 those whome hym selfe thynketh
 betwene god & hys new
 clensed cōscyence, for lernyng
 and vertue mooste lykely, with
 out any partypall lenyng, in-
 dyfferētly to tell hym treuth.

And thus farre I saye for
 the sayth it selfe, bycause I
 here some men myche speke &
 boste that they wyl labour
 for declaracyons of heresye,
 ¶ whiche

whiche as me semeth is a
thyng that lytell nedeth. For
I neuer wiste any man in my
lyfe putte in trouble for any
poynte of herespe, but suche
poyntes as were for hetespe
well and openly knowen a-
mong the comon people. And
saint Boule sayth þ herespes
be manifest and open/so that
he thought as it semeth, that
there neded none other Decla-
racyon than the comon recey-
ued sayth of the chryste people
to the contrary.

But now as touchyng any
new order concernyng heres-
pes, wyth the chaunge of
lawes before dyspensed for the
repressyō of them: I haue no
more to say therein, but aduise
euery good man endeuoure
hym

hym self to kepe well y^e lawes
 all redy made of olde/ excepte
 he se the cause of the makynge
 chainged, or some other great
 necessyte / and that he se that
 poynt by moze ordinary mea-
 nes proued, than eyther by
 some say, or they say, or many
 say/or ellys that he perceyue
 well at y^e leste, that those folke
 which wold labour to chaunge
 them be better & wyser bothe,
 than euer were those y^e made
 them. And thus synyshe I
 thys mater concernynge he-
 resyes/ besechyng our lorde
 and sauour for hys bytter
 passyon, that as hys holy sa-
 cramentes therof toke theyre
 strength, so by the prarour of
 all those holy sayntes y^e haue
 bothe by theyr holy doctryne
 I I ii. and

And ensample of luyngē,
Some of them planted þ̄ sayth,
and some of theym in sundry
tymes well watered the plan-
tes, so hym selfe wyl of hys
goodnes specially now vouch-
saufe as the warme sonne (the
x̄y eternall onely begotten
sonne of hys eternall father)
to sprede hys beames vppon
vs, and aspyre hys b̄reth into
vs, and i our hartes as saynt
Doule sayth geue hys sayth
strength and encrease.

The .i. chappter.

Now come I to the last
part that the b̄rethern
fynde in my booke. For as for
one more that was shewed me
within this seuen nyght, I
not so myche esteeme, as to
vouchesaute to answer, that
is to

is to wyt where they reproue
 that I brynge in amonge the
 moſte ernest maters, fanſyes
 and ſportes, and mery tales.
 For as Horace ſayeth, a man
 maye ſomtyne ſaye full ſoth
 in game. And one that is but
 a lay man as I am, it maye
 better happely become hym
 meryly to tell hys mynde, thā
 ſeriously and ſolempnely to
 preache. And ouer thys I can
 ſcant byleue that the brethren
 fynde any myſth i my bokeſ.
 For I haue not myche herde
 y they very merely rede them.

But as to the laſte faute
 that they fynde, which I was
 about now to ſpeke of, where
 as they ſaye that as concer-
 nyng the chyrch, I haue not
 fulſpylled my prompſe/ I ſhall
 ff iii. there

here I praye put you in remembrance
what my purpose was.

In the ende of my preface
before Tyndals confutation
these are my very wordes.

Nowe shall I (god Wyl-
lynge) at my nexte leysor go
farther in his booke / and come
to the very breste of all this
batayle / that is to wytte the
question whych is the chyrch.
For that is the poynte that all
these heretikes by all the mea-
nes they may labour to make
so darke / that by their willes
no man sholde wyt what they
meane. But I trust to drawe
the serpent out of his darke
denne / and as the portes sayn
that Hercules drew vp the

Beene the mastrisse of hell in
 to the syghte where hys epen
 dased: so shal I with þ grace
 of that syght whiche illumyn-
 neth every man that cometh
 into this worlde / make you
 that mater so syghisome & so
 clere to every man / þ I shall
 leue Tyndale neuer a derke
 corner to crepe into / able to
 hyde his hedde.

Then after that I haue
 so clerely confuted Tyndale
 cōcernyng that popyt / & shall
 haue playnly proued you the
 sure and stedfast authoryte
 of Cristes catholike knowen
 churche / agaynste all Tynd-
 ales trayfynge sophysycacy-
 ons / whiche he wolde sholde

seme so solemne subtilie insu-
bules/ Whych ye shall se pro-
ued very scantyke folyes: af-
ter this done I say/ before I
go farther Wryth Tyndale/
I purpose to answer good
poure father ffrith.

Now god readers who so
lyst to saye that I haue not
fulfylled thys promyse / yf he
rede not my booke, I can not
make hym se the thyng that
he lyst not to loke on.

If he haue red it, & thynke
hym selfe not satisfied/ I can
not make hym perceyue more
then hys wyl will serue hym.

If he vnderstande it well,
and yet wyl say my promyse
is not fulfilled/ I can not let
hym for hys pleasure to lye.

But

But lette hym what so euer
 he be put in wrytynge what
 moueth hym so to saye, and I
 shall than I dowte not make
 other folke perceyue, that all
 my promyse in that poynt I
 haue fully performed & moze/
 that is to wytte by as myche
 moze at the leste, as all myne
 eyght booke amounteth. For
 lyke as in the tother I haue
 fully cōfuted Tyndals chyꝛ-
 che: so haue I in that booke
 confuted as for thys worlde,
 the chyꝛche that frere Barnes
 had falsely framed here also/
 wherof I promised nothyng.
 So that as towchynge the
 certentye of the chyꝛche, and
 of y infallible Doctryn therof/
 who so rede and aduise well
 thys worke of myne made for
 GG the

the confutacyon of Tyndale/
and therwyth rede and consy-
der y .vii. fyrst chapyters and
the laste of my seconde booke
of my Dyaloge, wheruppon
Tyndale made all his worke:
I dowt not but he that thus
wyl do, shall fynde hym selfe
fully satysfied.

And therfore good crysten
readers, as for suche farther
thynges as I haue in my sayd
preface promysed/ I purpose
to pursue at some other far-
ther leysour. But fyrste I
thynke yt better to bestowe
some tyme vppon an nother
thyng / and leuyng for a
whyle bothe defence of myne
owne fautes and fyndyng of
other mennys in wrytyng,
thynke better to bestow some
tyme

tyme about the mendynge of
myne owne in lyuyng, which
is a thyng now for many men
more necessarpe then is wy-
tynge. For of new boke ma-
kers there are now mo then
ynough.

wherfore that all suche as
wyl wyte, may haue y grace
to wyte well / or at the leste
wylse none other purpose then
to meane well / and as well
wyters as other to amende
our owne fautes & lyue well :
I beseeche almyghtye god to
graunt vs / and that all folke
spyrityuall and temporall in
this world lyuyng, & all good
criste soules departed hence
and yet not out of payne, may
for grace euery parte pray for
other / & all y blessed holy sayn

GG ii. tes

tes in heuen, bothe here for
grace & there for glory, praye
to god for vs all. Amen.

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Brydys chyrch
parde.

1533

Cum priuilegio.

The fautes escaped in the p[re]ntynge of this Apology.

f[ol]o.	pa.	linea.	The fautes.	The amende.
23	i	vi	lynys	lynys (ments.
25	ii	i	wozde	wozde
34	ii	xxii	faller	fall
35	ii	xxii	, w[ro]pte	w[ro]pte,
39	i	xiii	oher	other
40	ii	viii	myght se	myght not se
44	ii	xxi	Greke	Grece
51	ii	xi	confoded me[n]	confounded me
56	i	xx	hys	this
58	i	vi.	eleccyon begyn	eleccion, begyn
			nyng. If	nyng of
66	i	xxi	Untouched	untouched
66	ii	xi	the tempo[ra]lty	a the t[em]po[ra]lty
75	ii	i	for as	as for
76	i	vii	sp[iritu]all man/	sp[iritu]all man
			but	to my knowe
				lege/ but
76	i	xx	this of	this daye of
77	i	i	there	they
93	i	xx	he	he
94	ii	viii	enter	entre
95	i	xiii	after holp	after this holp
134	i	xii	a euyl	an euyl
162	i	xxiii	teache	do and teache
166	ii	xiii	prouulged	promulged
167	i	xiii	propleme	problems

Jo. pa. linea The sautes
 171 ii iii is wytte,
 185 ii xix may
 188 ii xiiii Blomesfelde
 219 ii iii many wyll
 220 i xix fro
 225 i vi foke
 246 i i tell ty
 267 ii ix tender

The amēdemēte
 is to wytte,
 may
 Blomesfelde
 many a may wyll
 for
 folke
 tell yt
 tynder

The fautes escaped in the p̄tēpnge of the second parte of the con- futation.

fol.	linea	The fautes	Amendementes
iiii	L 14	goodes	goodnes
vii	B 1	lyfe to come,	lyfe, to come
xix	L 12	othe	other
xxiii	L 5	Now is this	teachynge ac.

I haue consydered good readers of late, a place in a booke of Tyndale, wherein he somwhat retreateth and gooth bakke, a modestyeth parte of his olde posycyons agaynst satysfaccyon. For he agreeth in that place, that bycause whē a mā hath synned, he is as after a sykēnesse the weaker / therfore he musse tame the body the more, and do the more good to make hym agayne the stronger. Whychē wordes of Tyndale yf I had marked, I wold haue touched in the sayd place. And syth I haue sene them synnes / I geue you knowlege therof, bycause I wolde not willynge ly in any thyng mysse reherse hym.

How be yt though he by those wordes somwhat more mytygate the mater, then he was wont to do byfore: yet as for any sacramentall penaunce to be taken of the p̄este, or any penaunce to be done, in reuengynge vppon hym selfe the dyspleasure that he hath done to god, or almes, or other good worke for helppynge to wesse away any synne passed, or to mynysshe any parte

Fol.	linea	The fautes	The amendemēts
		of the payn dew therunto, oʒ foʒ the aswagynge	of the wʒath of god: all this gere foʒ all hye
		moderacyon is great synne wyth him sylle. And	therfoʒe as touchynge the sacrament of penaunce,
		his moderacyon nothynge mendeth his heresy.	
xxviii	B 1	then	that
xxvvi	L 3	perceyue	perceyued
xxvvi	L 14	ynkyndnesse	ynkyndnesse cō
			dempne hym/ yet he
xl	A 11	fyʒsfe	fyʒsfe
xlvi	L 4	happe to any	happe any
xlvi	A 6	hardynesse	hardnesse
li	A 12	de	be
lix	B 2	bloutely	blountly
lxi	L 2	lake	loke
lxviii	A 8	bouden	bouden
lxx	L 11	trew	trow
lxxiii	B 5	furmentye	infyʒmpte
lxxvii	L 11	bp	be
lxxviii	L 3	all	in all
ciii	B 3	tempeyons	temptacyons
cvi	A 5 a	L 1 small	synall
cvi	B 2	towardes	towardnesse
cvi	A 6	sa	as
cvi	A 11	do thynge	do nothynge
cvi	A 7	whom	when
cvi	L 10	oʒ a cōfoʒmable	oʒ in woʒkyng
			of a confoʒmable
cxx	A 8	releued	reueled
cxxvi		in the margēt	Apoca. 30. Apoc. 30

fol.	linea	The fautes	The amendements
cxp xlii.	L 11	farre fatte	farre sette.
cxp xlii	B 3	remayne	remayneth
cxp xlii	B 4	be	is
cxlv	B 13	as for as	as farre as
cxlvi	A 10	that he fell	that fell
cxlix	A 10	the soke	the poke
cl	B 6	world with	world without
cl	L 9	herespe	herespes
clvii	L 5	though they	though he
clvii	L 6	bylyse	bylyes
clvii	L 11	ipto	into
clix	L 4	rayleth	rayled
clix	L 6	byfoze yt came	byfoze they came to yt agayn
clxviii	L 2	But oat	But out
clxix	A 12	that he that that that	
clxxi	A 6	he defamed	he despyned
clxxiii	B 11	fayst	fyzhe
clxxv	A 4	chapyter, of	chapyter
clxxix	B 1	renocacyon	renouacyon
cxcli	L 11	deadell	dedely
cxclv	B 3	Tyndale hoth	Tyndale doth
cxclv	B 7	luskes	luskes
cc in the		mergent ayle vpon	rayle vppon the
		the prestes goodes	goddes
cc	L 1	authozyte	authozytees
cciii	A 13	poynt/the pope,	poynt/though
		though	
cciii	A 5	them somtyme do	them do

HH

fol.	linea	The fautes	The amēdemēts
ccvi	L 11	Not wpythstan	Not wpythstan
		dyng as bycause	dyng as bycause
ccv	A 12	by some pla	lay some places,
		ces, as some	and some
ccxix	A 10	barypauce	the barypauce
ccxxvi	A 8	ryse vp	ryse vppon
ccxxx	A 8	sware	swarne
ccxxxi	B 14	, be no mo	by no mo
ccxxxv	A 4	grouneth	groneth
ccxxxviii	L 12	good	god
ccxlix	B 13	then wolde	then wyl
ccliii	L 9	were	and were
cclv	B 2	lyrys bake	lerys backe
ccclvi	A 6	to be wel saued	to be saned
		ynough	well ynough
ccclviii	L 5	satysfaccy	satysfaccyon
ccclx	B 14	that is say	that is to say
ccclxiii	B 12	for all at hys	for all that at
		lawfull lybertye	hys lybertye
ccclxviii	A 12	gos	god
ccclxix	A 1	also the	also that the
ccclxx	A 4	downeth	downe the
ccclxxi	A 5	commauded	commended
ccclxxiii	L 14	a there	a theyr
ccclxxv	A 7	vs the	vs with the
ccclxxvi	A 8	teache hym	teache them
ccclxxvii	A 10	note of the	out of the
ccclxxviii	A 5	syth her	syth he
ccclxxxv	A 2	hane bylene	hane bylened

fol.	linea	The fautes	The amendements
ccxxviii	A 13	hypwarke	hypwzake
ccxcix	B 7	two thynge	two thynge
ccxcix	L 1	m, tanhat is say	man that is to say
ccc	L 8	he que	he gane
ccc	L 12	that wpyhout	that wpyhout
ccci	B 11	teached	teacheth
cccvi	B 2	taken	take
cccxiii	A 12	Now where	Now the wzetche the wzetche
cccxvi	A 12	tell vs	tell you
cccxvii	L 10	in hys	in this
cccxix	L 6	this answere	his answere & his & this
cccxvii	A 5	that hath	that he hath
cccxviii	A 8	my plyable	me plyable
cccxvii	B 5	hym/this flock	hym this flock, he meneth he nameth
cccxviii	A 4	Valencius	Valentinus
Ibidem	A 8	Celestinus	Celestinus
cccxix	B 5	the worlde	the worde
cccxix	B 3	vertuouse	vertues
cccxvii	A 6	trew the	the trew
cccxviii	B 4	holp Austayn	holp saint Austain
cccxviii	A 13	forwardnesse	forwardnesse
Ibidem	B 4	wozked	wozketth
cccliii	L 9	doctours	dettours
ccclv	B 5	that yt is	that is
ccclviii	B 2	frutefully	frutefull

Fol.	linea	The fautes	The amendement
ccccvi	L 3	prounde	prowde
ccccvii	A 5	sppapee	sppapte
ccccviii	A 6	pp. 02. pp. pp. 02. pp. pp.	
ccccix	A 11	bad/of 10	bad/so
Idem		men suche	men of suche
ccccxvi	A 10	conspymable	conformable
ccccxix	A 5	Gewed	Geweth
ccccxxi	A 5	Israell are	Israell are Israe-
		Grælytes	(lytes)
ccccxxviii	B 5	cū patre qui	qui cum patre
Idem	L 12	knownen/	knownen chpzech/
ccccxxviii	L 14	bn	by
ccccxxviii	A 12	dyde	dyled
ccccxxix	A 4	that to	that is to
ccccxxx	A 5	Israel	Israell
Idem	A 6	Esau	and Esau
ccccxxxvii	L 13	Esus,	Esus,
ccccx	L 12	now is	now yf
ccccxv	B 9	by	be
ccccxvi	A 7	redy downe	redy done
ccccxiii	B 11	the woꝛde	the woꝛds
ccccvii	A 6	appereth	approueth
Idem	B 5	he aske	we aske
ccccx	A 6	fogyue	fozgyue
ccccxi	A 6	her bytter	his bytter
ccccxii	B 14	yet for they?	yet they?
ccccxiii	A 4	hys	hym
ccccxvii	A 11	grate	grace
ccccxviii	L 12	suffycient	insuffycient

Fol.	linea	The sautes	The amendemēts
ccccxix	A 7	habytull	habytuail
ccccxx	B 8	on	an
ccccxxvi	B 13	bullynge	bussynge
ccccxxix	B 14	that can	that he can
ccccxxviii	L 4	suffered	suffereth
ccclii	A 5	leue her	tyue here
Ibidem	B 9	mystery	maskery
cccliii	B 2	he hath	hath he
Ibidem	L 7	wyth	wytte
ccclix	L 15	worde	wordes
ccclxi	A 12	handeleth ma	handeleth the ma
		ter that wold	ter that he wolde
ccclxxvii	B 11 & 12	an answere	an vn sure
ccclxxviii	A 3	Goup	Goy
ccclxxvi	L 3. 6. 7.	Ennuchus	Eunuchus
Ibidem	L 11	to hym	to answere hym
ccclxxvii	B 10	not that	noz that
Ibidem	L 7	do so	to do so
ccclxxixvi	A 1	ye wote ye wote	ye wote
ccclxci	B 7	declare	declare
ccclxcii	A 2	chyrches	chyrche
ccclxciii	B 13	at all	of all
ccclxciiii	B 4	Holynesse, but	Holynes of theyz
		because of that	professyon, but be
		Holynesse that	cause of that holy
		is in yt besyde/	nesse that is in yt
		of theyz profes	besyde/ woz is
		syon, noz is	
ccclxcix	A 14 &	were	that were